The SECRET OF SALVATION

HOW TO GET IT AND HOW TO KEEP IT

by

E.E.BYRUM

The Secret of Salvation

How to Get It and How to Keep It

Showing the way of salvation, giving the reader the key with which to unlock salvation's great storehouse of peace and happiness

By E. E. BYRUM

Author of

"Startling Incidents and Experiences in the Christian Life"

"Miracles and Healing," "Life Experiences," etc.

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E. E. Byrum

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AUTHOR'S PREFACE.

In the name of Jesus Christ these pages were penned and are sent forth with a prayer that the same may be a blessing to every reader, and more clearly point out the way of salvation to those who are seeking after God, and become words of comfort and counsel to such as are longing for a closer walk with Him.

It is not so much the aim of the author to set forth in this work the deep things of God, and explain the mysteries of his Word, as to place the key to the same in the hands of the reader and reveal the secret, enabling the earnest inquirer after truth and power with God to be able to unlock the great storehouse, and have access to the hidden treasures to which every child of God is entitled.

The first part of the book aims to point out the way of Salvation and how to get it. The second part shows how to keep it, and enjoy its blessings, while the latter part is given especially for the benefit of those who have bodily afflictions and are suffering the pains

of sickness and disease, or are oppressed of the Devil.

Do not throw the book aside until it has been thoroughly read and compared with the Word of God; and when all prejudice is cast aside, and the book is read with a prayer for divine help, it is hoped that the soul will be enriched and wonderfully advanced in the divine life.

Further communications or letters will be gladly received from any one. May the rich blessings of God be abundantly bestowed upon each reader of this book, and upon the children of God everywhere; and in the words of the apostle (3 John 2), "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Yours in Him,

E. E. Byrum

Anderson, Ind.

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The Secret of Salvation.

SALVATION.

AMID all the spiritual confusion and darkness of this world sin abounds on every hand. Misery and woe are depicted in the careworn faces of mankind, and the nations of the earth seem to have forgotten God, or never to have known him and the blessed ways of his truth. Darkness covers the face of the earth and gross darkness the people, and they pursue the ways of sin and travel in forbidden paths, and in the road that leads to destruction of both soul and body.

But is there no way out of this darkness of sin and confusion, where the sin-sick soul can find rest and peace? Did God make man to be lost? Or what are the chances for the future of mankind? These, with an endless number of questions, seem to be coming from every side from anxious inquirers after truth, who are groping along in the darkness of this world.

God did not make man to be lost. It is his will that all should be saved with an everlasting salvation.

Man was not placed here in this world in a sinful state, but was created in the likeness of God (Gen. 1:26), pure and holy, on a plane with his Maker, and could walk and talk with him. This was indeed a blessed privilege. Not only was this the case, but he had the promise that he could remain in that relation as long as he did not disobey God. He was, however, told the penalty of disobedience, nevertheless he yielded to the voice of the serpent, through whose subtlety and cunning devices, plans were laid to cause the curse of sin to be brought upon mankind through disobedience to God.

This enemy of souls began his evil work by telling Eve a falsehood, and persuaded her to disbelieve what God had said; then it was only an easy matter to accomplish his desires and get her to disobey by partaking of that which was forbidden by the Lord. But now would Adam yield also? Alas! he, too, yielded to the temptation, which resulted in his fall from a state of purity and holiness into the depths of sin and disobedience, causing him to die a spiritual death, and he was driven from the presence of God, and the curse of sin passed upon all men. Rom. 5:12.

After he had disobeyed, Adam was ashamed to meet the Lord, and when he heard his voice in the cool of the day he went and hid himself; for he keenly felt the reproach of his disobedience, and tried to make the Lord believe that he hid himself because he was naked. Before this, however, he was not ashamed, but now his

guilty conscience smote him on account of his sin, and he was ashamed to meet the Lord, or be brought into the presence of his holiness. But God said, "Who told thee that thou wast naked?" Then he asked him a straightforward question, "Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" God knew what he had done, but Adam, like backsliders of to-day, thought to justify himself somewhat and perhaps lessen his penalty by putting the blame upon some one else. So he told the Lord that the woman who had been given him as his wife had caused him to disobey. And when the woman was spoken to regarding the matter, she charged the serpent as being the cause of the whole affair. The poor serpent had no one to accuse, or he, doubtless, would have tried to justify himself in like manner.

The seed of sin having been planted in their hearts by the enemy of souls, now came the awful sentence from the mouth of the Lord, and they were driven from his presence, away from Eden's holy ground, and there shut out into the dark world to prolong their life of sin and eat their bread by the sweat of their face. A sad, sad sentence it was indeed, for the gates of Eden were guarded against them, lest they should return and eat from the tree of life and live forever, and thus be restored without repentance of their disobedience.

Now began their life under the curse of sin. While they had been created in the likeness of God, now

since their fall their children inherited the same fallen nature as themselves (Gen. 5:3), and this is the inbred, sinful nature that has passed upon all men since that time. The seed of sin having been planted in the hearts of our foreparents is our inheritance from them. The first one born under the curse of sin was a murderer, and took the life of his brother, and the record of mankind since that time has been one of disobedience and the shedding of blood. Even good old David said, "Behold, I was shapen in iniquity, and in sin did my mother conceive me;" which shows the continuation of the curse of sin as an inheritance, and his knowledge of the same. Yea, we read in Rom. 5: 12 that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Sin was not imputed unto the people until the law was given by Moses; however, death reigned over them that did not sin in the same manner of Adam's transgression.

God has had ways of dealing with the people, both the just and the unjust, down through all ages from the beginning to the present time. Cain was told that if he did well he would be accepted of the Lord; and if he did not, that "sin lieth at the door." But, "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." It was for that cause that Cain became wroth and slew him, thus becoming a servant of sin.

Noah faithfully preached to the wicked generations,

who only scoffed at his words of warning, until the flood came and destroyed all but himself and family. Faithful Abraham plead earnestly for the people of Sodom and Gomorrah, but behold, the wickedness was so great that only Lot and his family could be found numbered among the righteous. Not even his sons-in-law would heed the advice and flee out of the city before its burning.

When the law was given, the people were brought under greater obligations to God, and sin was imputed against transgressors because of their greater knowledge of him through his servants whom he had chosen to deliver the same. Before this time the people offered sacrifices, which were acceptable unto the Lord, but now since the law was given, a strict observance of offerings was required. And when sins were committed there was to be offered a sacrifice as a sin offering, besides many others which the law set forth.

As time passed on the people were ruled by judges, and by kings, and they seemed to wax worse and worse until the ushering in of the gospel dispensation, in which full salvation was offered freely unto all men.

WHAT IT MEANS.

To have full salvation is to be redeemed from all sin, and to be redeemed is to be brought back into the first state. Before the fall of man he was pure and holy,

and Eden was not stained with the guilt of sin; but now since sin has passed upon all men, is it possible for such sin-benighted souls to reach the same plane of purity and holiness while here in this life as was enjoyed in Eden? Truly, it is possible, else the plan of redemption is a failure.

As redemption means restoring to the first or original condition, then truly it is the mission of our Redeemer to bring about such a state of affairs. Through the plan of salvation provisions have been made wherein God will deal justly with all men, and in his infinite wisdom he knows exactly how to dispose of humanity, and it matters not to us if we can not fully understand just how he will deal with the people of past ages, throughout eternity. Let that be as it may, we are living in a gospel dispensation and will be judged by the word of God given for us.

WHENCE IT COMES.

God is the author of this great salvation. David says: He that is our God is the God of salvation; and daily loadeth us with his benefits. Ps. 68. 19, 20. It cometh down from heaven as freely as the water from an ever-flowing fountain, and is offered without money and without price. Yet it was purchased for us at a very great price.

As God looked upon the sin-cursed world and be-

held the awful wickedness, the tender chords of love and mercy moved him to sacrifice the brightest gem of glory for the sins of the world, and give his only begotten Son as a Redeemer for all who would believe on him and turn from their sins. What a price! This loving Son of God came to "save his people from their sins" (Matt. 1:21); but it cost him his life. Oh, how shamefully he was treated! "He is despised and rejected of men; a man of sorrows, and acquainted with grief. . . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him. . . . He was oppressed, and he was afflicted, yet he opened not his mouth. . . . He was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isa. 53:3-12. Oh, how sad to think of the sad scene of Calvary; there the life blood of a loving Savior gushing forth, while vinegar and gall are given to quench his thirst! Oh, cruel men, with hearts, it seems, almost like the granite stone; with conscience seared, and murderous hands red with innocent blood! It is enough to make us shudder and our blood run cold even now to reflect upon that horrible scene. No wonder that the earth quaked and the place was darkened, while even the heavens were shaken. Does it seem possible that such terrible deeds, such gross sins, could be forgiven?

But take another look at the scene on Calvary, and behold, the Lamb of God, slain for the sins of the

world. There, dying between the wicked men who were hanged upon either side of him, even there he did not refuse mercy to the thief who called upon him during this time of agony. But now his life blood was fast ebbing away, and soon his sufferings were to cease as the spirit was about to take its flight from the lifeless form; but first listen to the words, "It is finished." Oh, what words! The great transaction done, the sacrifice made, that we might have life eternal through him. Although crucified upon the cross,he is now our risen Lord, sitting at the right hand of God interceding for us.

WHO CAN HAVE IT?

Was the great sacrifice upon Calvary made only for a favored few? Hear the precious words from the Book of books: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—Jno. 3:16, 17. The Son of man came to seek and to save that which was lost. Luke 19:10.

Oh, how sweet these words must sound to the one who is lost in sin, and has become awakened to the awful fact that the agonies of perdition are near at hand, unless a helping hand is stretched forth to deliver from the eternal burning!

Here we find hope for all who will believe and obey the words of the blessed Master. Listen to his gentle call: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11: 28-30. He does not just say, Come unto me one; but "all." "Whosoever will, let him take the water of life freely."—Rev. 22:17. Now the matter is left with you to decide and act upon. The responsibility rests upon you. Will you accept and obey? or will you reject the proffered help and go on in your sins and be forever lost? The debt for your sins has been paid, now will you have them canceled? It is one thing to have a debt paid, and another thing to have it canceled in the account book and a receipt for the same.

Through the shedding of his blood upon the cross of Calvary, Christ paid the debt of sin; now who will meet the conditions of his Word and have it canceled from the "book of remembrance" in your own case? This is an individual matter after all. Because he suffered and died for the sins of the world does not remove our responsibilities regarding the same, but only opens the way for our escape, which will do us no good if we will not accept it upon the terms offered. He offers it free, but leaves it for us to decide as to whether we will accept or reject the offered mercy. Once more hear the call: "Ho, every one that thirst-

eth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live. . . . Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." —Isa. 55:1-7.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18. He further says these things are to be had "if we be willing and obedient." The offense may be murder, theft, or the most atrocious crime, and the heart stained with sin of the deepest dye, yet he offers pardon, and a removal of all the stains of sin; and the requirements are *obedience*. Is that not just and fair reasoning? Does it not show forth a spirit of love and mercy which can issue forth only from a throne of grace? They who will not accept salvation upon such reasonable terms need not complain that God is an unjust God. And when the final day of reckoning comes, excuses will be of no

avail; men will be rewarded according to their record of their works in this life, and if their peace was not made with their God while here upon earth, it will be too late then to seek his favor in the life to come, but the judgments of his wrath will forever be upon such as will not obey, upon those whom death overtakes while yet in sin. Hear the words: "Choose you this day whom ye will serve." And again, "Behold, now is the accepted time; behold, now is the day of salvation."—2 Cor. 6:2.

If people do not accept salvation, it is not because the Lord is at fault. The call is universal; it is to all. The promise is to as many as will accept and obey; it is to "whosoever will." God will not compel us to accept salvation against our will. He sets forth the judgments and future destiny of the wicked who will not accept his ways; also the blessings, joy, and peace, and future bliss bestowed upon the righteous, and leaves the matter for each one to decide, and to act upon the decision. The gospel of Jesus Christ is for us, and "it is the power of God unto salvation to every one that believeth."—Rom. 1:16. Who, then, will decide to turn from the ways of sin and believe the gospel, and not only be numbered with the "willing and obedient," and enjoy the blessings of salvation in this life, but reign with Christ in glory throughout eternity? Salvation is offered now, and is for you if you will accept it. Do not think that you have been so wicked that Jesus will not notice you. He came to

save the lost. Are you among those who are lost in sin? Then he came to save you; take courage. The way is so plain that "the wayfaring men, though fools, shall not err therein."

THE SECRET OF SALVATION.

It is a blessed thing to know that a way has been opened whereby people can be saved from all their iniquities, and have the stains and guilt of sin entirely removed, never more to be remembered against them. But so many fail to obtain this precious gift which has been offered free to all; surely there must be some secret or way of understanding it. There is something about it that confounds the wise of this world; the great minds of the age can not comprehend nor gainsay; infidels and skeptics fail to reason away, and unbelievers of every description with all their unbelief can not change it in the least; can not lessen its power or overthrow its doctrine, because it emanates from heaven, and was planned by an allwise Creator. How foolish it is for weak mortals of earth to undertake to reason away and overthrow the works and plans of God!

Men have spent months and years, yea, even their whole life trying to overthrow and disprove the doctrine of salvation, and yet, before closing their eyes in death, had to acknowledge their error, and that salva-

tion is a reality, and confess that their doom was sealed for eternity because of their unbelief. Many would-be skeptics, as death stared them in the face in the last hours of life, and the closing scenes brought to view a glimpse of eternity, would have gladly given worldly possessions and everything dear on earth for a few hours more of life, and a chance to meet the conditions required to obtain what had been rejected, despised, and opposed. But alas! Too late! They that sow to the wind must reap the whirlwind; and they who oppose the truth of God in this life until death overtakes them, must abide his wrath throughout eternity in the flames and torments of hell.

Many have tried to search out the deep things of God in their own strength, but have made a complete failure. Great masterly minds have spent years of reasoning trying with their chain of logic to unravel the mysteries of the word of God, or to harmonize it with some freak of nature. But we read that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." —1 Cor. 2:14.

It is no difficult matter then to see why people fail to understand God and his word, or the ways of his salvation. They do not learn the secret, therefore fail to find the way.

A HIDDEN TREASURE.

"Surely there is a vein for the silver, and a place for gold where they fine it. . . . There is a path which no fowl knoweth, and which the vulture's eye hath not seen. . . . But where shall wisdom be found? and where is the place of understanding? . . . It can not be gotten for gold, neither shall silver be weighed for the price thereof. . . . The gold and the crystal can not equal it: and the exchange of it shall not be for jewels of fine gold. . . . Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."—Job 28:1-28.

But how shall the secret be made known? "The secret of the Lord is with them that fear him; and he will show them his covenant."—Ps. 25:14. There are mountains that contain rich mines of gold and other precious ore, for which people toil until the vein is exhausted, and ofttimes the yield is so small that no benefit is derived. But the holy mountain of the Lord contains untold wealth, and there is no end to the riches hidden away in the secret of his presence. Every sinner can have access to this mine of heavenly wealth; and thus they become "heirs of God, and joint heirs with Christ," if they will to do so. Yea, they can become "kings and priests."—Rev. 1:6. While salvation is a hidden treasure, yet, there is a way of knowing just how to find it, and how its riches may be enjoyed.

HOW TO FIND IT.

Although salvation may seem to be a hidden treasure to those who have not found it, nevertheless we have found that no one will fail to find it if diligent search is made according to the instructions given in the Word of God.

It is like searching for the precious metals that are hidden away in the earth; in order to make a success in obtaining them, there must first be some knowledge of the location and wherabouts of the metal, then a calculation made as to the cost, or expense of mining, and a full acquaintance with the best methods by which to proceed, then begin the work with a full determination to make a success. Ofttimes there are many things to get ready by way of preparation before the real digging process begins. It is just so with the work of salvation; it is necessary first to find out its direct source, learn from its Author just how to proceed, and what it will cost, then carefully consider the matter as to whether or not you are willing and determined to meet the conditions offered, upon which it can be had, and there will be no failure.

It is God who owns the mine of salvation, and he has sent out an invitation to every one to come and search out the riches. "Whosoever will" may come, and "they that seek shall find." He will help each one to find the treasure. He has given a book of instructions called the New Testament which tells all about how to find

this great treasure, and to those who have not the book or can not read it, and will follow him, he will lead to the place where it is to be found and tell them just what to do. If there are any failures made, it is because the directions given in the Book were not followed.

This wealth can not be had without digging, or searching for it. The rich can not purchase it with money, and the poor are not excluded because they have none. The weak are able to obtain it as well as those who are strong; then "come, buy without money and without price."

THE TWO ROADS.

There are two ways along the journey of life, each leading directly to eternity, but the ends thereof are widely different. "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:13, 14.

Both these ways are easily found, but only one can be traveled at a time, as they lead in opposite directions. The one leads to the regions of the lost—into "everlasting fire, prepared for the Devil and his angels" (Matt. 25:41)—and those who end their pilgrimage here on earth on this road will reap the reward of

the wicked throughout the ceaseless ages of eternity in the torments of hell. This scene can not be overdrawn. No pen can picture the awfulness of that place; no tongue can express the bitter remorse felt, nor describe the horrors and untold agonies of lost souls who have gone their own ways to the pit of destruction.

The other way leads to a blessed place of inheritance prepared for the righteous (Matt. 25:34): where they shall forever dwell in the realms of peace and glory in the presence of God, to swell the chorus of the redeemed with the angels, where parting will be no more.

The human heart, before touched by the tender chords of divine love, has a natural inclination towards the things and way that lead from the paths of peace and way of truth. Yet there is also planted within every bosom something which at some time during life, if not always, makes one conscious of the existence of a divine being who has power to deliver from the iniquities of a sinful life.

Even the savage in his wild, ignorant, and uncultured state, roaming the forests and sweeping over plains, hunting and scouting, acknowledges a higher power, whom he worships according to his understanding.

While it seems natural for people to wander into the ways of sin as soon as they reach the age of accountability, it is also natural among all nations of the earth

to have some form of worship. In heathen lands, where they never have heard of Christ the Lord, they have chosen gods of their own; while some worship the sun, moon, or stars, others make gods out of wood, stone, or metal, or select something else fully as powerless, to which they bow in humble submission, or do penance, and imagine these things possess supernatural power. Many heathen worshipers are led to perform some frightful deeds, and some sad scenes are witnessed among them, even to the sacrificing of human life to appease the wrath of their false, lifeless god. Many sad, but true, stories could be related of their superstitious performances, which only show to us the great need of helping in some manner to point them to a better way.

But we are dealing more directly now with those who have had at least some knowledge of the God of heaven and his Son Jesus Christ, who came into the world as a Savior from sin, to redeem such as were willing to forsake their evil ways. There are millions who have heard of Christ; who believe in Christ, that he has power to forgive sins, yet they are without a knowledge of a real heart experience, only having a head belief, or an inclination of the mind toward the living God; and, to be plain about the matter, they are on the broad way to destruction, going on in the ways of sin. Many of that number are professing to be saved, but are not awakened to their real condition. There are some who try to identify God with nature, and

would like to believe that there is no God to render judgment against the wicked; but their pet theories and views are swept away like chaff before the wind, by the eternal truths of his Word.

A DARK WAY.

It is human nature to drift into the ways of the world and seek such pleasures as have a tendency to gratify the desires of a graceless heart, even though there may be strong religious inclinations implanted in the heart. We say it is human nature to thus drift in the wrong direction. It were, perhaps, better to say that because of the depraved condition of the heart through the fall of man, humanity is led onward and governed to a great extent by the carnal mind instead of by the divine, and continues in this way until the heart is changed by the power of God through the salvation of the soul.

Many go along this way for years, and thus spend the greater part of their life and seem to enjoy the pleasures of the world and have but little concern about the future, until brought to a point where death stares them in the face; then is when they begin as never before to realize that their worldly pleasures have only been as dross in comparison to the bliss of heaven, which they miss if hurled into eternity in such a condition. But all people do not even have the enjoy-

ment of worldly pleasures enough to make them happy, even though they do travel the ways of sin. God has said in his Word that "the way of the transgressor is hard;" and if they do not fully realize it in this world, they will not fail to do so in the world to come. But we find generally as people plunge into the depths of sin and walk in disobedience to God, transgressing his laws, the way is rugged, filled with disappointments, grief, sorrows, that can not be described nor told. Oh, how dark the way is for such as have not chosen the "better way!" Misery and woe seem to stare them in the face on every hand. It seems as if the "doors of the shadow of death" are being closed in upon them, shutting out the last ray of light. To be sure, as long as there is life there is hope, unless that hope is rejected unto the end.

Again, there are those who do not go so deep in sin, yet are on the dark way, drifting along with the crowd of evil-doers on the broad road of sin that leads to everlasting destruction. Many of this class would be insulted if placed in line with the murderers, thieves, and adulterers of the land; nevertheless they are on the same road, and will receive the same sentence in the great judgment day, if such a life is prolonged until the end of their pilgrimage here on earth. The one who chooses this way and continues to walk therein must certainly abide the consequences, and finally be cast into "outer darkness."

WHERE IT LEADS.

The scenes along the pathway of a sinful life, when viewed in the light of eternity, present a dark picture, sketch the scene where you may. As we look and behold the awful wickedness throughout the world, we almost shudder to think of the horrifying sight a picture of the future will bring forth. Pen can not describe it; the artist can not sketch it; tongue can not express it; for it will be a wailing among the lost throughout eternity in the infernal regions, from whence there is no returning.

Some may say, "Why picture it so dark? have some sympathy for the poor souls; God is not so unjust as to serve people in that way." Such expressions are often heard from those who are on that road and are not willing to follow the ways of the Lord. But God makes the way to heaven so plain, and sends conviction to the heart of every sinner, showing the error of his ways; shows him the penalty of a life of disobedience; points him to the Savior of the world; marks out the way and leaves it for the sinner to choose which course to take. It is a matter of choice if he chooses the downward road of sin, and that road if followed will land his soul in the torments of hell. It is a well-known fact that people do not like to hear much about hell-fire any more. But it is better to hear about it now, and heed a faithful warning, than to have to spend all eternity in its never-ceasing flames.

Many of the prominent and popular preachers of today are trying to do away with hell altogether, and try to console the people by preaching smooth falsehoods. that there is no future punishment, or that there will be a time when all people, nations, and tongues will accept the Lord and enjoy heaven; or that God is too good to inflict any future punishment upon evil-doers. Such preachers will suffer the same fate as those who follow their teaching. Matt. 7:13 tells where that way leads. There are great numbers of preachers and professing Christians who will be greatly surprised when they are called before the great Judge to give an account of their pilgrimage here below.

We read in Matt. 7:21-23 where Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity . . . into everlasting fire, prepared for the Devil and his angels."—Matt. 25:41.

We can not take preachers for our guide, because they may lead us astray. The Word of God is our guide, and Christ our example, and wherein preachers or professors of Christianity fail to measure to the Bible standard, we should not follow them. But any-

thing that will ease the guilty conscience and cover sin will be readily accepted by the masses of the people, rather than the gospel truth. If they do not obey God, preachers and Christian professors will go down to destruction just as quick as the saloon-keepers; all such travel the same road. The Word of God is plain, and it is true; and blessed are they who obey it and walk up to its statutes.

THE AWFUL CHASM.

Once as I was walking between the towering peaks near the summit of the Rocky Mountains, my pathway led to the brink of an awful chasm; there, almost straight down for hundreds of feet was a place over which it was beyond my power to pass. The place at first seemed very narrow, only a few feet, seemingly, from where I stood; but, behold, when I tried to test the width of the place it seemed to have widened. Picking up one pebble after another, despite my greatest efforts to throw to the further side, the pebbles failed to reach the other shore and only fell into the depths below and were lost from sight. The place appeared as if one could almost leap across, but not so; the great depths below seemed to make the place appear very narrow, and thus it was very deceiving to the eye.

This scene was a very impressive one, and the

thought presented itself of the deceptions of Satan, and how sin separates a soul from God, and even when one is made to realize the separation, the enemy will try to make it appear as only a very small separation, and not much danger in continuing longer in sin, as it is only a small step which can be easily taken at any time, when it is more convenient. But, alas! when the time comes to take the step, the place seems to have widened into an awful chasm; the strength of every effort seems to fall into the abyss below, and fears and doubts arise, while hope is faintly disappearing in the distance. Then is when the soul becomes aroused and awakened to a sense of duty and present needs.

A STILL SMALL VOICE.

When the sinner becomes fully awakened to his condition, a feeling of alarm arises; a serious meditation takes place as the words of the gospel ring in his ears: "What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"—Luke 9:25. The pleasures of earth vanish away like a vapor before the burning rays of the sun, as the scene is presented to him in the light of eternity. Then is when life is considered as vanity, and worldly show and worldly wisdom a light matter, and swept away as chaff before the wind.

As he looks out into the dark chasm of hopeless

despair, into which his pathway leads, every sign-board seems to point to perdition as his doom. Many, as they stood and faced this great precipice of despair, lost all hope and plunged into the depths of sin to drown their misery, but only increased the darkness and woe. Others have stood upon the brink, and as hope was lost amid the dark and gloomy surroundings, have put an end to life, only to meet their doom in eternity in a far worse state of affairs among the ceaseless wailings of the lost. To put an end to life here on earth because of trouble and sorrow does not bring deliverance from such, but brings the sting of death upon the soul, which is far more to be feared than the deadly touch of the adder or the asp; and the step can never be recalled, nor the sting removed after death has severed the thread of life and the spirit has taken its flight from the body.

While some rush heedless into the jaws of death, purposely, fearless and bold, others are accidentally hurled into eternity, without a moment's warning. Alas! their doom is sealed.

I have stood by the cold, lifeless form of a once bright young man, who, a few hours before, was in the bloom of health. On his face were depicted the words, "sorrow, disappointment." In his pocket was a letter written before the suicidal ball was spent, and there were the same words penned with his own hand with these words also to his friends: "Meet me in heaven." Then, taking the murderous weapon, he

ended his life, only to meet his doom and read words that can not be erased throughout the ceaseless ages—"Disappointed." Imagine his horror and astonishment to find that he had no inheritance in heaven, but was banished from the presence of God to abide his wrath for evermore.

I have lifted the dying form of the aged as the last breath of life was taking its departure from one who was hurled into eternity, by a runaway team, while he was under the curse of rum, and death found him with gray locks and a heart stained with sin, unprepared to meet his God.

I have lifted the lacerated form from the railway track of one in the prime of life, as death was closing the scene here on earth to unroll the scroll and sketch a scene beyond this vale of tears.

But we turn again to the brink of this awful chasm where sin has widened the gulf between the wandering transgressor and God. See him as he has been rushing down the dark way now, almost hopelessly groping along in the darkness of despair. Hark! listen to that voice behind you, O despairing one; hear the words: "This is the way, walk ye in it."—Isa. 30:21. But he says, Could that mean me? Yes; it means you. When you turn to the right, or to the left, that voice says, "This is the way, walk ye in it." It is a voice from heaven, pointing out the way for the salvation of your soul. What will you do?

At this point is where the faint rays of hope appear,

yet all in the spiritual sky is darkness. Satan whispers: "It is too late with you; there is no mercy now, and to reform is impossible; all hope has fled away." But that sweet voice continues, and not only points out the way, but says, "Look and live." "Him that cometh to me, I will in no wise cast out." The sinner says: "I can not come; I am lost, undone, bound by fetters from which there is no deliverance; all is darkness around me."

But hear that voice again: "I am the way." "I came to seek and to save the lost."

AN UPWARD ROAD.

Could the poor, discouraged, sin-burdened heart, when awakened to his condition, only realize how willing Jesus is to lend a helping hand in time of trouble, there would be a sudden change of affairs. But he must turn from the ways of sin and take an upward road, instead of the one leading downward.

The one who expects to be delivered from the bondage of sin must first forsake his sins, repent, and believe on the Lord Jesus Christ with all the heart. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly par-

don."—Isa. 55:6, 7. "Repent ye, and believe the gospel."—Mark 1:15. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 Jno. 1:19.

These scriptures and blessed promises ought to be enough to encourage the most degraded sinner to turn from the ways of sin, even if there was nothing else. In order to find encouragement and help for the fallen, depressed, or lost, we have only to open the blessed volume of the word of God, and there upon almost every page is something encouraging to the one who desires, and has determined to serve the Lord.

Because the way of salvation is called an upward road, does not mean that it is an uphill road that is hard to travel. The reason the way appears so difficult to many, is because they are undecided, and are not determined to turn completely from the other way.

A SHINING LIGHT.

As soon as the sinner begins to turn his face Zionward and call for help from the depths of his soul, a stream of light from heaven will pierce the darkness, and while it may not lighten his sin-burdened soul until he has reached the proper point, yet, it will so dispel the darkness that the true way can be found, and hope revives.

Jesus will make this light to shine through his word,

and the promises given are lights along the way, which, if followed, will lead unerringly to the great Giver of all light and truth, where the soul will be filled with the joy and peace which he offers unto all who will walk in the way he has marked out. His word is a shining light unto all who will follow its teachings. Who then would fear to step out upon the promises of his word, with the confidence that he will fulfill that which he has promised?

The great trouble with people is, they want to "feel" that they are saved before they are willing to make an effort to believe or claim it. The Lord never saved any one by feeling, and never promised to do so, but it is through "faith" that we are saved. Eph. 2:8.

Then in order to go at it in the Bible way to get saved, one must first be real sorry that he has sinned against God; sorry enough to determine by the help of God to forever forsake sin, and make all wrongs right as far as possible. When this point is reached, then confess to God and ask his forgiveness, and exercise faith, believing that he does so because he says so in his Word. 1 Jno. 1:9. And it is through faith that we are kept. If it were through feeling that people were saved, the poor wretched sinner would conclude that there was but little hope of salvation, and should he succeed in getting it and undertake to measure his salvation by feelings, it would be rather up-and-down business. The way to do is to look unto Jesus, who is

the author and finisher of our faith, and move out upon his promises and obey his Word, and when we have done what he requires of us, then the Word must be believed because God has said it. When we have done our part, we can then believe the work is done, whether we feel any change or not. The feeling and change come after believing, not before. The convicted sinner has feeling enough, but it is not the kind desired; but in order to have the proper feelings, the necessary steps must be taken to have the guilt and stain of sin removed, and as the decision is made to turn and forsake the path of sin, the way for advancement is speedily opened.

THE BOUNDARY LINE.

Along the pathway of life there is a place which marks the course of the traveler on the road to eternity. There is a line drawn by the word of God between sin and salvation. On the one side are the blessings of God, on the other is his wrath. On the one hand are the gentle leadings of the Holy Spirit on to greater blessings and glory; on the other is the enemy of souls dragging his victims down to eternal ruin by his deceptions, or cruel oppressions.

When the innocent one steps over this line to follow the deceptions of the enemy, it is a far more sad undertaking than is generally considered, and too often for-

ever proves fatal. It may at first be but a comparatively small thing, and no intention of spending a whole life in sin; but when sin has once entered the heart and left its stain where innocence before reigned supreme, a blighting influence remains; a different spirit controls the inward impulse of the heart, and the mind is led into forbidden ways, and conscience smitten, like Adam when he had disobeyed God; such a person is ashamed to hear the voice of God.

One sin will lead on to another, and so on until little by little Satan has the soul so completely bound that the heart becomes hardened, and the conscience seared; and sin is as a sweet morsel until times of adversity, trials, and trouble: then there is, to some extent, a reaping of what has been sown. But the sorrows and troubles, even in the most disastrous times, are scarcely a foretaste of the results of such a life in the great coming harvest.

On the other side of the line is something of far greater value than rubies, or the wealth of nations, and the riches of mines. It is the peace of God in the soul, darkness swept away; and when trouble and oppressions come, there is always a blessing comes with them, and the sweet, gentle Spirit of Christ to comfort and lend a helping hand in time of need. Yea, "he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."—Ps. 91:1.

To the one who has crossed this boundary line and is traversing on the sinful side, far from the Savior who

is ever calling with earnest pleadings to return, a spirit of conviction comes, telling of your lost condition, and showing the ways of death before you, and pointing out the way of life everlasting. Remember there is hope for you if you will turn unto God; but you must do your part, make the decision and begin to call upon God for help.

BY-PATHS.

Just about the time the wanderer from God has concluded to meet the conditions laid down in the Bible, and lead a life of salvation, the enemy comes in with his reasonings and suggestions, pointing out many other ways which he says are more easily traveled and will take him through all right.

To one he points out the Universalist road; that is that every one will be saved, and none lost, and that there is no place of future punishment. This doctrine has soothed the troubled hearts of multitudes and caused them to believe a lie, that they all might be damned who believe not the truth. 2 Thess. 2:12. For Jesus says, "These shall go away into everlasting punishment: but the righteous into life eternal."—Matt. 25:46.

Another misleading path which the enemy points out, and by which many are deceived, is that of Morality. He says: "Do the best you can and you will

come out all right," and other arguments of like nature. People sometimes say: "I never killed any one, nor robbed them of their money; do not lie, nor cheat my neighbors; am upright in all my dealings, go to church, and have never done anything very bad," and expect to get through all right in the end. My friend, if that is your record, you are on the same list with the worst sinners that ever lived, and are doomed to spend eternity with them; for He says, "Except ye repent, ye shall all likewise perish."—Luke 13:3.

To another one the enemy of souls says, "Just profess to be saved and you will be all right." That is the trouble with the religious world to-day; the great majority of them are professing and do not possess an experience of salvation. It is one thing to have a profession, and quite a different thing to have a real possession of salvation to accompany it. Some profess when they know they are not saved; such are hypocrites: others are deceived. This professing business, and being without the Spirit and power of God to accompany the same, has been the means of making more infidels than has all the literature of infidel writers. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:3. The Devil says, "Oh, you do not need a change of heart; just resolve to do better, and claim it, and you will get through." Yes, you will get through, but not to heaven, on that line; for the way to hell is paved with good resolutions, and multi-

tudes have gone ahead with good resolutions and landed their souls in perdition.

It takes good resolutions in order to get saved, yet it takes something more; the grace of God and meeting the conditions of his word. It takes a real change of heart, a birth of the Spirit; for, "except a man be born again, he can not see the kingdom of God."—Jno. 3:3. Nicodemus, a "ruler of the Jews," a "master in Israel," could not understand these things because he had only a profession and knew nothing about a change of heart. But Jesus gave him to understand that his profession would not take him through to heaven. There are a great many prominent people who have been professing to be saved for years, and yet do not know any more about salvation than Nicodemus did when he came to Jesus by night.

A man once went through a form of consecration at a meeting and claimed to be saved. Feeling that some were in doubt concerning his having any experience or change of heart, he came the next day expecting to convince us that he was all right. He was asked if he did not feel that he was a pretty good kind of man before he consecrated, and not much of a sinner after all, and had only neglected duty, disobeyed God in various ways, knowingly committing a few sins, of which God did not take much notice, and such like. To which he answered: "Yes, that is just the way I felt about it; although I did these things, I felt that I was not much of a sinner, and was not really

lost, but got down and accepted salvation." We told him that Jesus came to "seek and to save the lost," and if a man did not believe he was lost he was not apt to take the proper course to retrace his steps and be found. He then even tried to give evidence that he was in good condition and favor with God while in the deplorable condition before he consecrated, by stating that he was healed in answer to his prayers shortly before this time. Then came these words like a flash; "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—1 Cor. 13:2. To this he answered: "But I have charity. One day a neighbor came and said he was out of flour and was not able to buy any more, and I told my wife to give him half that was in the house." But the next verse of scripture shut his mouth, and the Spirit of God showed him that he only had an empty profession; as we read: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." The charity spoken of here means more than mere outward works; it means the real love of God in the heart.

A person must realize his lost condition, at least to the extent that he is unsaved and without a hope, unless Christ stretches forth a helping hand, or there is not much reliance to be placed in his profession.

Suppose a man is lost in a large forest and going in exactly the wrong direction, thinking that he is going all right; do you suppose it would be of any use to

tell him to turn and go the other way? No; he would say, "I know my business, and I believe I am going in the right direction." But he goes on, and you say, "Man, you are lost; you are going precisely the opposite direction from what you should." By some convincing argument you make him to realize that perhaps he is not going exactly right, but he is only partly convinced, so he turns his course of travel a little to the right or to the left and goes on; but yet he is lost, and wandering farther and farther from home. Just so it is with the one who is deceived by the delusions of sin and Satan; he goes on in his lost condition expecting to come out all right. If shown the error of his ways, and he will not entirely forsake them, but continues with only a slight change, he will go on in his lost condition until too late. It is harder for a man to get saved who is deceived by the false doctrines of Satan and is claiming to be saved when he has only a delusion, than it is for the one who is going on in the depths of sin; because the latter knows his lost condition and is ready to be found as soon as the way is pointed out.

Another by-path upon which so many are sidetracked is, Excuses. These are almost numberless, and the enemy is always on hand to help to find them. Many try to console themselves with the idea that "God is too good to bring people into the world and send them to hell; he is not so unjust." If people go there it is of their own choice, and contrary to the will

of God. The Lord makes this matter very plain, and says: "The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live."—Ezek. 33:12, 14-16. Can not any one see by this that God would still be a just God if all should choose the broad way and land their souls in hell? He says, "Whosoever will, may come." He makes the call, and offers not only to save all who will come unto him and believe and obey, but promises to keep them saved as long as they will obey.

There are certain fixed laws of nature beyond which no one can go without suffering the penalty. For instance, you are standing beside a hot stove and know that if you put your hand upon it you will receive a severe burn as a result. But you say, "I will risk it, and as God is a just God he will not let me get burned." You proceed, get burnt, and curse God for

letting you get burnt, and say he is unjust, when it is only a result of your foolish, unwise course which you persistently pursued at the same time your better judgment warned you not to pursue such a course. This is just about as reasonable as to accuse God of sending souls to hell, or permitting them to go there.

A few years ago I knew a man who was unsaved, and while passing through some severe trials of grief and financial trouble, concluded to put an end to his life, and took a large dose of strychnine. As death was rapidly closing in upon him and eternity staring him in the face, he became alarmed and concluded that his doom was far worse than the troubes of life. His father entered the room, and the man asked if there was any help for him. Help was summoned at once and with all that could be done he barely escaped death, and although his life was spared he lived to suffer from the effects of the poison in his system. If people take poison they must expect to be poisoned, and suffer the consequences.

"But God will not hear such a great sinner," says one. Oh, yes! "If we ask anything according to his will, he heareth us."—1 Jno. 5:14. It is his will to save all who will come unto him; so you see it is his will to save you.

"I have been too bad," another one says. The Lord has promised to save you and take away your sins, though they "be as scarlet," and "red like crimson."

Another says, "I do not believe the Bible." Well, your unbelief does not change the word of God, neither does it remove the penalty of your guilty deeds. "Shall their unbelief make the faith of God of none effect? God forbid."—Rom. 3:3. Some want to do penance, feed the poor, or do some great act of benevolence, hoping thereby to get to heaven without repentance and obedience to the word of God. But only the Bible way is safe to follow; all by-paths lead astray.

Those who lay aside the word of truth, and follow after false doctrines, are like the traveler who upon a dark night lays aside the light he has been carrying to light his pathway, and looks out across the dismal swamps and sees an ignis fatuus, will-o'-the-wisp, or false light of the swamp; a gaseous substance which has the appearance of a clear, bright, shining light. It is very fascinating, and he leaves the light he has been carrying, and the path upon which he has been traveling, to follow a light that is very deceptive, and can not be reached, and will not light his pathway, but leads away from the true path, into greater darkness, until when too late to return he finds himself sinking in the mire.

So it is with those who lay down their Bibles when they come in contact with false doctrines. As the true way is forsaken, the false doctrines appear to shine more brightly and seem more plausible than the real truths of the Bible; but the deceptive doctrines lead on into greater darkness until, when too late, they are

awakened to their alarming condition, and discover the deceptions of Satan as they sink into the pitfalls of perdition through the delusions of the enemy of souls. It pays the sinner to follow the word of God as his guide, which will light his pathway unto eternal life and happiness. Likewise the believer will find it a sure guide to keep him on the way of holiness.

HALTING BETWEEN TWO OPINIONS.

The glittering things of the world seem to sparkle and the shining dollars glisten, the worldly pleasures become more attractive as the tide of humanity drifts along the stream of time, reckless, and unheeding the gentle voice of the Spirit of God which is ever calling, "I am the way, the truth, and the life." But when the Spirit of God touches the heart of the one who is so swiftly gliding along at ease in sin, there is a change in affairs, a wonderful awakening. The things that were so attractive begin to lose their luster, and a burden comes upon the soul which is at ease. Yet the heart seems fixed upon the pleasures of earth.

That heavenly voice calls out, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Yes, that is just what the troubled heart needs; but will he yield? Now he halts, he ponders, begins to count the cost. Which way will he decide? It may be the last call; another sun may never rise

until he is hurled into eternity, and soon his lifeless form is laid beneath the sod. It is a critical time; the loss of all things else for Christ. See him pondering over the question. Will he yield for the right, and what conscience tells him to do? Hear the words of the Lord: "Choose you this day whom ye will serve." At this point a decision must be made; but how many decide in favor of the wrong and lose their souls in order to have the benefit of worldly pleasure! The peace of God in the soul with the rich blessings which he bestows upon those who serve him in the ways of truth, far exceeds the former enjoyments of the worldly pleasures.

VOICES IN THE AIR.

While the sin-burdened soul is lingering in the balances, hesitating concerning what kind of decision to make, the very air around seems filled with voices. While the "still small voice" sounds out from the presence of God, "Choose the right;" "This is the way, walk ye in it," another voice whispers, "Wait until a more convenient time to decide." But the voice of truth says: "Behold, now is the day of salvation; behold, now is the accepted time." "You are not convicted enough," whispers the enemy. Truth whispers: "He that believeth not is condemned already."—Jno. 3:18. It is conviction enough to

know you are not saved; to know that the guilt of sin is upon you, and God requires repentance at your hands.

When the sinner awakens to the fact that unless his sins are swept away he will be forever lost, it does not matter about his feelings regarding the same. Feelings will not save any one; it is faith that brings the grace of God to the heart, by believing his word. As an earnest petition is sent up to God in fervent prayer from a humble heart with a willingness to do his whole will, it does not take long to have the necessary feeling, and get an answer from God.

A man who was so paralyzed that he could not walk a step, had for years been trying to be an infidel and disbelieve the Bible. After he became so diseased as to be helpless, and finding all earthly skill failed, he applied to some of God's faithful children, that they might implore the Lord to heal him. They told him he must believe in God, and give his heart to him. He began to yield to God, and was almost at the point where he could receive the blessings of the Lord, when he again turned to his ways of infidelity and a spirit of unbelief filled his heart; and he could get no rest of soul nor help in any way from God until he renounced his infidelity and decided to believe God, and not believe the whispers of Satan, who kept trying to discourage every effort made to serve the Lord. When he took the proper stand, God spoke peace to his soul

and put him in proper condition where he could believe for the healing of his body.

A voice whispers, "You do not realize your condition enough." It is the voice of the enemy of souls. If you are a sinner, what more do you want to know? All sinners are doomed to spend eternity with the lost, unless they turn from their evil ways. The enemy, finding a move will be made, despite his efforts to prevent, now says: "Do penance; torture yourself in every way possible; throw yourself in the dust or wallow in the mud and mire; fast a week or so; go dressed slovenly, or anything to humiliate yourself and make you feel bad, humble, and convicted." Dear one such works will not help you in the least. Take the word of God as your guide, and come to him in humble, earnest prayer, forsaking and confessing your sins, with a determination; and as you believe on him the matter will soon be settled and the name of the Lord glorified, and you can go your way rejoicing, with victory over all the powers of Satan, and can then better see his cunning devices by which he sought to entrap your soul.

THE TEMPTER.

He is the same old serpent who tempted our foreparents in the garden of Eden; who came to tempt our Savior at one time while he was weak and hungry;

but Jesus met him with the words, "It is written," and told him what was written, and not only that, but rebuked him and commanded him to depart.

The same tempter comes to the sinner in various ways with all the power he can muster, to bring discouragement and throw a depressive feeling over him when he finds his enticements and allurements are of no avail. He knows that if a person can be discouraged enough so as to give up all hopes of salvation, it will answer his purpose just as well as if the poor victim had been led away into some of his pitfalls which were made to destroy him. To follow the ways of the tempter always leads to sorrow, and remorse of conscience. A person may get along well, seemingly, for a time, but sooner or later the crisis will come when the situation will be realized; like Peter when he was tempted to deny his Lord. After realizing what he had done, oh, how sorrowful he felt! but he was not long in repenting with bitter tears, and again getting into favor with his Master.

He whispers to the convicted soul: "It is no use to make a start; you can not stand; you will make a failure," and will then point out some one else who has failed because of some severe temptations, and negligence to follow the advice given in the Bible. The tempter at such times does not refer to those who started long ago to serve the Lord and are still standing firm upon the truth, with the real glory of God in their souls. No, he selects hypocrites, and such as

were not willing to follow the ways of the Lord, and tries to get the eyes of the sinner fixed upon such persons as a means of discouragement.

A WOLF IN SHEEP'S CLOTHING.

When there seems to be no other way to deceive a soul then the Devil makes a pious appearance in a religious cloak and begins to talk and preach "religion" to the poor wandering sinner. He says: "Now, just join 'church' and you will be all right; all you will need to do will be to give the preacher your name and your hand, and subscribe to the rules of his creed, and you will be all right. You will not even need to obey all the rules of the discipline, if you pay the preacher well." Religion is quite a popular thing nowadays, and easily to be obtained, as the preachers are after money, members, and popularity, and do not bother much about the souls of the people. "Just take your ease, you do not need a change of heart, have a good time, just so you keep up your profession, the preacher will preach you to heaven when you die."

Dear reader, do you not know there is more truth than fiction in this matter? The so-called churches are filled with just such deluded souls who have gone on listening to the smooth suggestions of the Devil and his servants, many of whom fill a place in the pulpit.

A person may belong to all the religious denominations or creeds in christendom and yet not have a particle of salvation, and in the end land his soul in perdition.

Christ is the door, he is the "way, the truth, the life," and when persons come to him they are made complete in him, and are made fit subjects for heaven. The word of God is true in spite of all the suggestions of the Devil, and no one can be saved without following its teachings.

A DREADFUL STRUGGLE.

When the gospel call comes with deep convicting appeals to the soul of the sinner to turn from the ways of sin, forsake the ways of evil, and serve the Lord, there is a struggle takes place before a positive decision is reached. Some are able to make the choice according to the gentle wooings of the Spirit without such a severe struggle, while with others it is almost heart-rending to decide to give up the ways of the world. The enemy would bring up a thousand things to discourage a poor soul at just such a point. It is a critical time and it would sometimes seem as if death itself would be a relief, so firmly does the enemy try to hold his victim. If his enticements and worldly allurements are about to fail, then he will come in like a flood on another and entirely different line. Perhaps will come with threats, and try to frighten the one whom he has

held so long in bondage, to prevent a yielding to the will of God. He will whisper: "The people will scoff at you; God will let you starve to death; you will lose your business, reputation, good name, and become a castaway;" and a thousand other things he has to suggest and bring to mind. But he is not only a liar, but is the father of lies, and goes about as a "roaring lion seeking whom he may devour."

When the Devil roars with a great noise before you he is not so much to be feared from that standpoint; but is like the African lion, who will give a tremendous roar in front of the hunter who is nearing him; and while the startled hunter is almost paralyzed with fear on account of the sudden noise, the shrewd beast silently, quickly, and stealthily makes a circuitous route through the jungle and comes up behind the hunter, who, if not acquainted with the nature of the lion, is watching the point from whence the noise came, while the animal is ready to devour him by taking him unawares.

If Satan can so attract any one as to take him unawares and devour him, he is always ready to do so. Therefore it is necessary to get acquainted with God in order to know the devices of Satan. And with the Spirit of God dwelling within us we can become so fully equipped that the enemy of souls will be compelled to flee away. We read in the Word where it says, "Resist the Devil and he will flee from you." Dear reader, this resisting must begin with you now, if

you desire to be saved. You can resist him by deciding to obey God: by forsaking sin, and evil companions, and God will help you just as far as you help yourself, and when you can do no more he will do it all.

THE DECISION.

The great, important step in getting salvation, is the decision. One must come to a thorough decision or all efforts will be in vain. To make up the mind just to "try" it, and if a failure is made, then let the matter go and conclude yours is a holpeless case, is folly to the extreme. People must get decided on this point or they will drift along with the tide of sin, halting between two opinions, until the death angel decides the matter forevermore.

Once while we were sitting in a court-room, a prisoner was brought in to be tried for a criminal offense of breaking the laws of the land. Witnesses were brought in to testify against him; the lawyers plead his case, then it was left for the jury to decide. After receiving their solemn charge from the judge to render justice unto the convict, the verdict was rendered "GUILTY," and the quaking prisoner was commanded to stand before the judge and hear the sentence pronounced because of his crime.

The thought presented itself, What a striking illustration that is of a person in sin, who has gone on until

the end of life and must appear before the great court of heaven, to be tried as a criminal for breaking the law of God, there to be judged according to the deeds done in the body. The sinful deeds of life come up as witnesses to testify against the transgressor. Mercy pleads in vain. Truth must prevail, and the verdict is rendered "GUILTY." The Judge pronounces the sentence and the doom is forever sealed. This is the death scene of the sinner. But, dear one, while there is life there is hope for you, and mercy will plead your case and prevail, if you will but make the effort and make a positive decision.

The reason so many fail who "try" to get saved is because they fail to fully decide to go through for God, cost what it will, and until that point is reached there is not much advancement towards getting a settled experience. When a wise man contemplates building a house he first sits down and counts the cost, and if he finds he is able to build, it does not take long to make a decision and begin the work with a determination to go through with it.

The sinner must first count the cost and see if he is able to pay the price of giving up sin and the ways of wickedness, worldly conformity, and such things as pertain to a worldly life, then he is ready to begin to call upon God for help, and not before, and will find the Lord ready to answer.

A CALL FOR HELP.

The decision having now been made, a prayer can be sent up with confidence, knowing that the Lord will hear. Yet the enemy will try to flood the heart with doubts and unbelief, but the firm decision enables you to resist the spirit of unbelief, and it is then that the real condition of the soul is realized as never before. The one who was seeking a deeper feeling of conviction, upon reaching this point of positive decision to go through at any cost, as he calls upon God has all the feeling necessary, and is where an earnest prayer can be made in spite of all the power of Satan. It is a time of life or death, almost; something must be done. Like Peter, when walking upon the water—the waves were rough about him, and he looked at the waves and began to sink. Finding that he was going down beneath the waves, perhaps never to be rescued, he called earnestly to the Master: "Lord, save or I perish," and the Lord stretched forth a helping hand and saved him from a watery grave. Just so with the one who has decided to take the step out into the salvation life; as the first efforts are made, it may seem that God is afar off, but there must be something done as the soul seems to be sinking amid the awful waves of darkness and despair, and as a prayer goes up, it is one from the depths of the soul, for the case is becoming a desperate one. The manifestations, however, are not alike with every one at such a time;

while one may be very emotional, weeping and wailing in the agony of despair, another may quietly ponder the question and confess the iniquity of the heart, and grasp the promises of the Word.

At such a time as this when one may even feel the wretchedness of a sinful condition to the fullest extent and be melted to tears with moanings and groanings, yet weeping and moaning will not save. Praying and not believing will not save. One might pray and weep for months without receiving, when, had he just confessed his sinful condition, and believed for the salvation of the soul, a change of heart would have been the result in a very short time. Sin is something that can not be reasoned away from the heart by the most logical mind, neither will culture drive it away. It can only be removed with its stains and blighting influence, by the power of God, and when he is implored with all confidence the work will be speedily performed.

A FRIEND IN TIME OF NEED.

"Is it possible that the Lord will not hear me? will not answer my humble petition in this dark hour and time of need?" cries out the sinner as he bewails his condition. Listen to the words: "He that cometh unto me, I will in no wise cast out." "Knock, and it shall be opened unto you." "If ye seek me, I will be

found of you." It is the voice of the Savior, who is ever ready to help in time of need. You can not reason the matter out yourself, but the Lord will reason with you. He says: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

At this point do not doubt the ability of God to deliver or keep, for he is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."—Eph. 3:20. He is not only able, but he is just as willing to hear the humble cry and answer.

Some one says: "I have asked, and repeatedly asked and yet my weight of guilt and sin is as great as ever, and I feel that I am lost and undone. What shall I do?" Believe on the Lord Jesus Christ and thou shalt be saved. He came to seek and to save the lost. If you feel that you are lost, then remember that he came to save you, and it is you that he is seeking after now. When you begin to look at it in the proper light you will not be long in finding out where the trouble lies, and will soon be found of him. He says, "He that cometh unto me I will in no wise cast out," and that means you. He will not cast you away. "He is a very present help in time of need."

When we consider that while we were far from him, wandering in the desert places of sin, turning from

him with a sense of guilt and shame because of our iniquities, his loving care was over us, and his protecting care was round about us, even while we were wandering further and further from his loving face; how much more would he take us into his loving embrace when we turn to come back to follow in his footsteps! Does it not seem very reasonable that he would gladly reach out a helping hand, and lend a listening ear to the humble cry of the one who now forsakes the evil way and turns unto the way of truth?

THE BINDING CHAINS.

Notwithstanding the great step that has been taken toward a higher life, by way of a positive decision to go through, which is a great part of the battle, yet there are seemingly unseen chains that bind the soul and hinder the progress of the work desired. We speak now of more extreme cases, as all are not alike; for while one may grasp the truth and light of the promises of God and be set free at once, others will weep and pray and continue in doubts and fears; sometimes are stubborn and willful, desiring to have their own way, instead of being subject to the will of God. The enemy takes advantage of such persons and tries to keep them bound with a selfish, stubborn mind, so he can lead them captive at his will, when there is no necessity of being under such an influence

if they would call upon God, and rebuke and resist such a spirit, and obey the word of God and move out upon the promises given therein.

A man once came three hundred miles to be prayed for, that he might get right with God. He was determined to be made a free man if possible. Upon his arrival and after stating his sad, and what seemed to him, hopeless condition, we told him that there was hope for him, and appointed an hour in the evening when we would meet together and have a special season of prayer in his behalf. Before the hour arrived, however, the enemy had made all preparations possible for battle, and fortified himself to gain a victory; and as the appointed time came for prayer, the man submitted himself to a sullen, stubborn spirit, and was not willing even to have prayer offered in his behalf, and tried to argue in the strongest terms that there was no salvation for him; that he had sinned away his day of grace, and hope had departed and fled away, and it would only be wasting time and breath to try to help him out. We told him that there was salvation for him through the power of Jesus Christ. To this he remarked that we did not know him, and were not acquainted with him and his ways. We told him that we were acquainted with him in a roundabout way at least, for we were acquainted with God, and God was acquainted with him, and we had made our inquiries of God and had found out the truth of the matter and could speak with authority But. he said,

"I could hurt you if I wished, as at times I have amazing strength;" and with fierce glaring eyes he thought to scare us out: whereupon we thanked God for victory over all the powers of Satan, and told the man that the enemy of souls could not touch us unless God permitted it for his glory, and in such case we were perfectly willing to suffer, but we were not afraid of what man could do unto us. After talking for some time, urging him to yield his stubborn will and bow with us in prayer that he might find deliverance, we who were with him in the room bowed in prayer and rebuked the powers of Satan, imploring God in behalf of his soul; but the man would not even bow with us in prayer, but sat sullenly and with a stubborn will, in his chair, and when we arose he declared he was still in the same condition and under the power of the enemy and there was no hope for him. We told him by the Spirit of the Lord, that the Devil had been rebuked and had no binding influence over him to keep him from getting saved if he willed to be saved. But he said, "A man can not be saved except the Spirit of the Lord draw him." No, we replied, but you are unwilling to be led by the drawings of his Spirit. Suppose we were to try to lead a horse; if when we began to draw he would set himself stubbornly and pull back with all his might, could such a horse be led? No; but let the horse put his will in line with our will and we could lead him off without any trouble, and he would feel all right over it and could move

along in a happy mood. We told him that the only thing in his way was his will, now, as the powers of the enemy had been rebuked, and the Lord says, "Whosoever will, may come," and if he was one of that class he could be set free in a very few minutes. He began to see that it was within his power to be saved, and if he was lost it was because he willed it so, and wanted his own way; and as we bowed in prayer the second time he knelt with us, and in a few minutes arose praising God for freedom in his soul, realizing that all his sins were taken away. He was an extreme case, but God can handle extreme cases. There are none too hard for him.

Some people want to be petted by the Lord, and have his children coax them, but God is not a respecter of persons, neither has he any pets. He loves all and will save all who will come unto him and obey him. Satan may try his binding chains, and attempt to throw obstacles and difficulties in the way mountain high, but the one who is determined to have a Bible salvation can have all these things swept out of the way by the power of God.

THE SECRET REVEALED.

Wherever a thing appears to be wrapped in mysteries there is surely a secret by which the mystery can be solved. So it is with salvation; while it may appear

for a time, with some, to be clothed with mysteries, yet there is a way of finding out the secret. The key that opens to the hidden treasures is faith in God. The secret of the whole matter is to believe his word and obey it. This involves a broad scope of thought and action, in accordance with the will of God, which will lead the sinner from the depths of sin and binding powers of Satan, into the experience of full salvation and light and freedom of the gospel.

To obey the Word is to meet the conditions laid down therein. Forsake sin; repent, and believe the gospel. It means more than to reform a little and leave off bad habits, and settle down upon good resolutions with only a head belief. People often think that if they acknowledge the Bible to be true, and believe in the divinity of Christ, this is all that is necessary to take them through to heaven. Devils acknowledge and believe all that, and yet they can not enter the kingdom of heaven; they "believe and tremble."—Jas. 2:19.

In order to obey God we must have our will in line with his will, and be in perfect subjection to him in all things. There must be a real change of heart, "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:10. When the will of God is made known, then it is our place to act in obedience to the same. "Obedience is better than sacrifice," are the words that were spoken to Saul when he was trying to justify himself after having disobeyed the command of the

Lord. Disobedience is rewarded with punishment, but it is a blessed thing to know that through the great mercy of God, we can be forgiven for all our disobedience and the remembrance of it all swept away, and if we will then henceforth do his whole will, no sin will be laid to our charge by the Lord, neither in this world nor in the world to come.

There are some who know the will of God, yet are very wavering and unstable, thus permitting the Devil to bring in a flood of accusations on various lines to prevent getting a settled experience. A young man once came to us who had frequently consecrated for pardon of his sins and seemed to receive the desire of his heart each time, but soon would listen to the whispers of the enemy, who was always ready to accuse; until finally he concluded he was filled with doubting devils, and did not think he could get saved until they were cast out. However, the man was not possessed with devils as he supposed, but lacked decision, and would not stand on the Word and believe it in spite of all the accusations of the Devil, or feelings of depression which he would try to bring upon him. We are saved by grace through faith, not through feelings.

THE FETTERS BROKEN.

Little by little the way opens before the sinner who has been an extreme case of unbelief and wandering in

sin, until a gleam of light from the throne of God shows the way so clearly that the real treasure appears almost within his grasp. Yet even here some will falter with doubts, fearing to claim the promise for fear there will be a failure, and do not want to claim it until they "feel" that the work is done. If salvation were offered on a line of feeling, then it might do to wait for the feeling. But it is received through faith, and when accepted, the necessary feeling will follow. Here, you sinner, who are floundering about afraid to believe for what God has promised until you 'feel" that you have it. suppose you were to go to a jeweler to purchase a watch; he shows you one that exactly suits you, and offers it to you for ten dollars. You pay him the money and he holds it out and says, "Here is your watch." But you say, "I do not 'feel' that it is mine yet." "Did you not pay for it?" "Oh, yes, but I do not want to claim it as mine until I can 'feel' it." "Well," says the jeweler, "take it and you will feel it." "Oh, but I want to feel it before I take it," you say.

What would the jeweler think of such a person? No doubt he would conclude he was rather foolish. Well, Jesus offers salvation on Bible terms, and when the price is paid, the fetters are broken and the treasure is yours if you will accept it.

DOOR OF PEACE OPENED.

As faith begins to grasp the promises of God and the sinner counts them true in his case, despite every opposition and influence, or without waiting for feelings, but believes it true with all his heart that the work is done because God says so; it is then that he realizes the opening of the door of peace, and the presence of God like the gentle dew from heaven is realized as the words come: "Thy sins, which are many, are all forgiven, all taken away and removed as far as the east is from the west, to be remembered no more against thee forever." What a blessed consolation! The debt has been canceled, in your case, dear sinner; the debt for which Christ suffered and died, and now through your belief of the truth, it has made you free, and Christ died not in vain for even you.

This brings you into a justified relation with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1. Believing the truth increases faith, and the peace not only increases with faith, but the soul is filled with glory, and is enlightened by the very elements of heaven. Where the soul was burdened with the weight and guilt of sin, and filled with grief and sorrow, with life a failure, now new hopes have sprung up in the heart; and, "behold, all things have become new." A new era begins; a new life commences. A birth has taken place, and the new-born babe in

Christ, although having passed many years in sin, is no longer a sinner, but is a child of God, and now understands what Nicodemus was unable to understand (Jno. 3:4), and truly realizes what Christ meant when he said, "Except a man be born again he can not see the kingdom of God." It is a birth of the Spirit, and can not be described by tongue or pen. It is a time never to be forgotten, and even the angels in heaven rejoice because another soul has been born into the kingdom.

We say it is a time never to be forgotten, because the change is so great; it is the beginning of a new life, and remembered distinctly by each one, not because of the wonderful manifestations at that particular time, but because of the work wrought in the soul. For the Word teaches us that there are "diversities of operations," but it is the same God which worketh all in all. There may be a number of persons converted at the same time, yet their actions or operations of the Spirit may be widely different. While one may leap and shout and manifest great physical performances, another one may sit quietly down without a word or outward manifestation, and yet be just as thoroughly converted, just as free from the guilt of sin, and with as positive knowledge of an acceptance with God as the one who makes such an outward manifestation. Another one will laugh, and can apparently do nothing else to express the change, while yet another can only give vent to the same through a flood of tears, or even weep-

ing with loud cries. Persons of different dispositions and temperaments will undoubtedly give vent to their feelings differently in this matter, as in regard to other things, although the work is wrought by the same Spirit. 1 Cor. 12:4.

One need not think because he does not feel like leaping and shouting that he can not be just as full of the love and power of God as the one who is loud and boisterous. Leaping, shouting, and making a great noise is not power, by any means, because people do that sometimes and do not have a particle of the grace of God in their souls. However, the power of God will sometimes make some people do such things, while others who have just as much power with God and are filled with his grace and glory may never feel led to leap and exercise bodily manifestations. It is through the belief of the Word, and meeting the conditions of the same that causes the work to be done, and God to manifest his power. Some believe the Word to be true, but are not willing to meet the conditions; but such ones only receive a head work instead of a change of heart.

SALVATION LIFE.

It is almost like entering into a new world to make the change and have the sweet approval of God upon us, and his love dwelling within the soul, with a knowledge that we are at peace with him. Let the

manifestations be such as they may, it is widely different from a self-made change, or mere life of morality, living upon good resolutions and a mere profession without the grace of God in the soul.

I once visited a lady whose hair was turning gray with age, and as she lay upon her couch stricken with disease, we asked her some pointed questions concerning her soul. "Oh," said she, "I have always been a Christian, and can not remember when I did not serve the Lord." But as the questions were pressed more closely, she acknowledged that she never could remember of any time when she realized a change of heart, but had always tried to be good. She was in the same condition as the man whom Jesus told that he must be born again. It took some time before she could throw down her empty profession and come to the Lord, asking him to forgive and grant unto her a change of heart; but as she did, realizing her real condition, the work was instantly done, and she could then realize upon what dangerous grounds she had been resting, like thousands of others are doing. As she believed, God witnessed to the work done, and now she had a real possession, instead of a pious, empty profession as before. This gave her much courage and strength to have faith for the healing of her body, and as we obeyed the word of God in James 5:14, she received the healing touch by the power of God, and realized that she had much for which to give praises unto God.

But, what is the difference between the one who has reached this state of grace, and the one who lives a good moral life and does all the good he can by way of helping others? There is considerable difference. The converted person, having met the conditions of the Bible, is at peace with God, on the "narrow way," ready to be called into eternity at any time, and meet the Lord in peace. The other one is only at peace with his fellow men, and is on the "broad way," with his soul in darkness, not ready to meet the Lord, should he suddenly come. "Except ye repent, ye shall all likewise perish." Yet he expects to get through because of his charitable works. But, "though I bestow all my goods to feed the poor and have not charity, it profiteth me nothing." So it is a failure without the love of God in the soul.

A WELL OF LIVING WATER.

Truly the blood-washed soul can rejoice with exceeding great joy, and can with the Psalmist say, "Truly I have chosen the way of truth," and the truth gives freedom to the soul. "If the Son therefore shall make you free, ye shall be free indeed."—Jno. 8:36. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life."—Jno. 4:14. The fountain has been

found of which the prophet foretold: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. 13:1.

Where anger and strife would formerly arise and destroy the peace of mind, now the weight of sin is removed and this "living water" is a "river of peace" to the soul. The one who has gone through a severe ordeal in order to get into favor with God, and has had many struggles with the enemy of his soul, now sees the way so plain and simple and wonders why he was so dull of comprehension, and so slow to grasp what is offered so freely; and now as it is so plain he thinks others can surely see it and will accept more readily. But they have the same enemy with which to contend, who is just as ready to prevent their believing as he was in the case of those who have escaped his deceptive and binding powers. The rescued one now feels like crying out with the words of the prophet: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money. . . . Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. . . . Hear, and your soul shall live."

Any one obtaining the experience of salvation desires to tell what great things the Lord has done. And almost the first desire is then to try to get others to accept the ways of the Lord and receive his blessings. It is not a treasure that makes one selfish, which is

hidden away in some secret place; but the wealth of its abundant riches is blazed abroad, that others may thereby learn of their privileges and believe, and likewise receive their portion of the blessings contained therein.

AT PEACE WITH GOD.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1. There is more in these words, "peace with God" than can be expressed. One can not sit down in meditation, and fathom the depth of this wonderful peace, nor find the limit of its height, nor the boundary lines of its width, as it expands far beyond the limit of our finite comprehension; because the infinite God is the author and giver of it.

The peace which this world gives is not of a lasting nature, but this heavenly peace is everlasting. Although one may lose it out of the soul through disobedience to God, and if his favor is not sought in accordance with his word, it may never be found again; yet that does not limit the extent of his peace which is still offered unto all who will accept. And wherein there is a failure it is because we have not done what we knew to be our duty, and lived up to our privileges in order to enjoy what has been so freely offered unto us. In order to enjoy these riches con-

stantly, we must continue to do his whole will at all times. David says: "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. . . Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven."—Ps. 85:8-11.

"The peace of God which passeth all understanding" is not only our privilege to have while here in this world, but it is an inheritance to be enjoyed in the life to come. Who would not be willing to give up all things else in order to obtain this great treasure?

THE CHANGE OF LIFE.

In this change of life there is a change of masters. While in sin the Devil was your master and you were his faithful servant, but now things have taken a change and you are a servant of the true and living God. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, ye became the servants of righteousness. . . . For when ye were servants of sin

ye were free from righteousness. . . . But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life."—Rom. 6:16-22.

A good illustration of what a wonderful change can be wrought in the life of any one by the power of God is manifest in the conversion of St. Paul, who was then called Saul of Tarsus. However, he thought himself to be a man of no mean reputation, and thought he was doing the will of God while he was going about putting the saints of God in prison, and consenting to their death, even holding the clothes of those who were persecuting and stoning Stephen to death. But while Saul was going about with such bitter persecutions against the saints because they were followers of Christ, he was struck down on the way by a sudden light from heaven; "and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest."—Acts 9:4, 5. Saul was a Jew and did not believe that Jesus was the Christ, and therefore had been going about trying to prevent the people from following after his teachings; but when he heard the voice he knew it was the Lord, and there believed on Jesus and was baptized, and in a few days was going about preaching to the people the very doctrine that he had so bitterly opposed only a short time before. "All that heard him were amazed, and said; Is not this he that destroyed them that called

upon this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" Then the people sought to kill him. He was beaten, imprisoned, and persecuted wherever he went, yet he was true to God; but he gloried through all the trials and persecutions, realizing that he was suffering for Christ's sake.

Could any one imagine such a change could be wrought in any person? Hear what he says: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—2 Cor. 11:24-27. Yet he says: "In all these we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:37-39.

If there was such a change in a man who was claiming to be a follower of God, what more must it be with those who are raised from the depths of degradation

and sin. Yet Saul was a sinner of the worst type, almost, but did not believe he was so bad; but God made the change by giving him a new heart and removing the load of sin and guilt. Salvation makes a radical change in the life of every one who accepts it.

MOVING ONWARD.

When the soul is made free by the power of God, being loosed from the bondage of sin, it is filled with light, and is in condition to move on to greater depths of the love of the blessed Master. Some are inclined to think because they are filled so inexpressibly full of his Spirit that they can now sit down and enjoy it all to themselves; not because they are selfish about it, but because they do not fully realize what is required of them. Perhaps they are timid or bashful, and conclude that they can live a Christian life and not let any one know it. This is not the case with all, by any means, but some have tried it to their sorrow.

The light received in the soul is Christ. He is the true light, and he says, "As long as I am in the world, I am the light of the world."—Jno. 9:5. But he has ascended unto the Father, and now his children are to be a light unto the world; and how can that be done if they are ashamed to let it be known what he has done for them?

Hear what Jesus says: "Whosoever therefore shall

be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark 8:38. He says: "Ye are the light of the world." And the way we become a light unto the world, is by letting Jesus shine through us, and that is done by doing his will as he has commanded. To further illustrate the fact that we should not try to keep people from knowing what the Lord has done for us, he continues: "A city that is set upon a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Then come the words: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

We can not hide our light; if we do, it will go out, or depart from us. However, it is not always necessary to blaze it abroad by words of our mouth to every one we meet, but we can let our daily life preach sermons which will have a great effect upon the people, even though our words be few. A quiet, humble profession, with the sweet, gentle Spirit of Jesus shining forth in all meekness is winning, and has a far greater tendency to draw others to Christ, than has one who is impulsive, unstable, and too quick to speak or act. We should always be ready for any duty God requires at our hands, and live in such close communion with

the Lord, as to be able to know what he would have done. This is found out through earnest prayer and supplication. Here lies the great fountain of success in the Christian life. It is prayer, believing prayer. This is the secret of the onward move. Not only should a prayer of supplication be offered for more of his blessings and things needed, but as often should the praises ascend to the great Giver of every good and perfect gift, for the blessings already bestowed upon both soul and body, and for temporal blessings which are received each day, such as food, raiment, home, and friends; and one is almost surprised at the number of things there are for which to be thankful, when it comes to enumerating them; the blessings are almost too great to number. The reason that so many do not remain happy and advance as a Christian should, is because they fail to thank God for what he has done, and is continually doing; and when this is done the soul will be filled continually as long as this course is pursued.

A DISCOVERY.

As the miner traverses mountain and hill prospecting for precious metal, he comes to where a small stream bursts forth from the mountain side like a never-failing fountain; he is attracted by its sparkling waters, and draws near to drink; and, behold, there are glistening bits of gold lying strewn along the path-

way of the stream as it trickles down into the valleys beyond. He knows there is a mine of great wealth stored away somewhere in that mountain; and is confident that by following the course of that little stream he will be enabled to find the riches that are hidden away. He sets to work with all his might and is abundantly rewarded as he goes along digging into the secret parts of the earth, finding riches strewn along the way, which is encouraging, and convinces him that he will soon find the place where he can find untold wealth. As he toils on cheerfully because of his success, a point is reached where the little stream has scattered and is coming through little fissures of the rocks on every side. He is puzzled as to which course to take. The rocks must be blasted, and as this is done it is discovered that the gold is in small proportion to the dross. Could it be possible that this is the extent of the mine? Will it pay to go further? There is much room for discouragement, yet the signs and indications are that there is an abundance of riches further on, which can be obtained through perseverance. A crucible is brought, into which the whole matter is placed and taken through a melting, fiery process, and all the dross taken out, and as the work advances the gold increases and the mine is of far greater wealth than he had expected.

This, in a sense, may be used as an illustration of the great mine of salvation; and the one who drinks from the stream of everlasting life flowing from the

mountain of His holiness, rejoices that something has been found that is more precious than gold, and realizes upon reading the word of God that there is untold wealth hidden away in the secret of his presence. The Christian warfare is begun; all actual transgressions, or sins committed, have been swept away through the pardoning power of the Lord Jesus, and the soul is rejoicing as progress is made along the way; but finally something takes place which brings the Christian to a standstill; through some act or unexpected provocation, elements begin to arise which were unlooked for, and the stream of joy does not flow so abundantly, but is apparently scattered and he is almost in doubt as to what course to pursue. Anger, strife, revenge, pride, or some such elements make their appearance so prominent as to astonish and almost discourage the one who was getting along so nicely before.

FEARS AND DOUBTS.

Just at the point where one discovers elements in the heart that have a tendency to lead away from Christ, instead of to him, is when the enemy will come in with his discouragements; and unless a person understands the privileges set forth in the word of God, he is likely to become filled with doubts and fears, and very much harassed by the enemy of his soul And were it not for the great love of the Master urg-

ing an onward move to deeper things, the progress would be entirely stopped and the work cease.

He has been going on singing: "O happy day, when Jesus washed my sins away," but now something appears to be in the way. Perhaps some one does him a wrong, and for an instant anger arises, yet it is kept under control, that no evil act is performed. The Devil whispers, "There, you have sinned." Christian opens his Bible and reads: "Be ye angry, and sin not." "Well, I did not sin," says he, "because it was not in my heart to do anything wrong, and it must have been something in my nature for which I am not accountable. And I read in Eph. 4:26, 27, 'Let not the sun go down upon your wrath; neither give place to the Devil.' I have not sinned, neither will I allow my anger to continue, nor give place to the Devil by allowing him to accuse me."

The way to overcome the Devil is to resist him steadfastly in the faith, and pay no attention to his accusations when you have not done wrong. "Resist the Devil, and he will flee from you."—Jas. 4:7. Should there be any wrong act committed, or anything done displeasing to the Lord, "we have an advocate with the Father."—1 Jno. 2:1. And the one who advocates our cause is "Jesus Christ the righteous." In case a person is overtaken by the enemy and should go so far as really to commit sin, there is no need of waiting until some meeting is held in the community, or until some future time; but then and there

is the place to breathe a prayer to the Lord and ask pardon for the wrong done, and he will grant it; for he says in his Word, "If we confess our sins, he is faithful and just to forgive us our sins "—1 Jno. 1:9. None of the sins committed before you gave your heart to God can come up against you any more, for the Word says they were blotted out, to be "remembered against you no more forever." Making things right with the Lord at once defeats the Devil, and he is then easily resisted and made to flee.

IN THE WILDERNESS.

The escape of the children of Israel from Egyptian bondage is a type of the sinner's escape from the bondage of sin. And the wilderness life, from the passage through the Red sea, to the crossing the river Jordan, is a type of the life of those who have obtained the pardon of their sins, until they reach the experience of entire sanctification. While in the wilderness they were fed with manna from heaven, and always got along well as long as they obeyed God; but when they disobeyed and wandered away, they were chastised, and sometimes when they murmured against Moses, or against the dealings of the Lord with them, they were even visited with severe chastisements before they were willing to do what was right. There was a number of them who kept murmuring and complaining,

and the Lord let them die in the wilderness, while the others who were willing to obey passed over into Canaan.

Being now free from the bondage of sin, such a person has access to God, through his word, as never before. While yet a sinner, it was so difficult to believe, or have faith so as to get any benefit from the Word, but now the blessings of heaven begin to come down as manna, and the soul is fed daily. All the wants and desires can be made known unto Him who is able to give, and we can come in such sweet assurance and confidence that he hears our humble petitions. Yet a person will not advance very far in this divine life until there is a feeling manifested that there is a deeper life to which he must attain. Although there may be many happy seasons and wonderful outpourings of the Spirit of the Lord, yet this great need will be manifest sooner or later. Then is when the spiritual battles begin to come, but if the Lord is counseled at all times, the light of his truth will shine so clearly that the advancement to the desired experience will be so rapid that it will be glorious all along the way, and brighter and broader fields will soon be in view.

DISCOURAGEMENTS.

This is one of the strongest pitfalls the Devil has for entrapping souls. It matters not what stage of life

one has attained, if the enemy can discourage him, a great step is taken towards the capture of the poor wandering one. Let one become discouraged and he allows his shield of faith to fall, and then the enemy will begin trying on some line, or in some way to put a web of his power around the poor unfortunate one, until everything appears to go wrong and the way begins to grow dark.

Satan says: "Just step into my pitfall of discouragement and listen to my suggestions for a short time, and I will not need to worry about you for a time at least." Yes, there is much truth in thy words, thou destroyer of souls and instigator of evil, nevertheless there is a God who sits on the throne of his holiness who has greater power; yea, he even gives to his children, "power over all the power of the enemy."

"But I will make them believe they are not the children of God any longer, and will so discourage their souls that they can not believe that scripture is for them. I will tell them that the Lord will not hear them; for they have put their hand to the plough and looked back, and are no longer considered worthy of a home among the angels. I will ensnare them and get them to do wrong, then refer them to the word of God where it says, 'If we sin willfully, there remaineth no more sacrifice for sin.' And many other things will I tell them, so that they will not be able to rise above their discouragements."

Ah, Mr. Satan, you generally overstep the mark;

you are so greedy that you do not have wisdom enough to know when to stop. It was poor lost and wretched souls that Jesus came to save; and to comfort just such discouraged ones as you are trying to bind down. He will bind up the broken-hearted, and break every binding chain you dare to put upon them, when they call upon him. He will whisper words of love and encouragement in their ears, amid all your cunning devices, and will tell them that it is written in the Word that Satan "is a liar, and the father of lies." He can easily tell them that you misapply the scriptures in their case in order to discourage their souls, and that Jesus Christ was the great sacrifice "offered once for all," and if he is forsaken, surely there remaineth no other sacrifice for sin; but they will have to take him again, or do without.

Oh, how true it is that Jesus loves and cares for those who are weak as well as those who are strong, and will give special attention to them when he hears their call for help!

FRIENDS AND ENEMIES.

The way of the cross may well be termed a way of warfare, because there are friends and enemies all the way along. To the one who is thoroughly decided to go through at all costs, with the heart fixed, and the mind stayed upon Christ, it is a line of victories, even

though the enemy may occasionally take his stand by the wayside and give a fierce battle; but victory always crowns a faithful walk with the Lord. In order always to have victory over the powers of the enemy, there must always be a positive decision to go through for God and follow as he may lead and direct. It is those who lose their decision to go through, or drop the shield of faith, who are tossed about by the enemy and his suggestions.

As this change of life makes a change of masters, it also makes a change regarding friends. Often those who were the most devoted and true friends now become the most bitter enemies. Even those of our own household may be among our worst foes. But Jesus says: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."—Matt. 10: 37, 38. "And Jesus answered and said, Verily, I say unto you, There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."—Mark 10:29, 30.

Here you see that even though you are obliged to start out into the world away from those that are near

and dear to you, all these will be supplied; but "with persecutions," he says. If persecutions are among the blessings promised, or something that must necessarily go hand in hand with these blessings, the Lord will give an abundance of grace, that we may be able to bear them, and even rejoice through them all.

There may be times when it may seem as if all friends had forsaken us; but even should such a testing time come, remember that our loving Master is one who "sticketh closer than a brother," and will "never leave us nor forsake us," even through the greatest trials and afflictions; for when the enemy oppresses on every side, He is ever ready to lend a helping hand.

AN INWARD FOE.

Besides the foes that are without, there is also an inward foe, which causes the newly converted soul no little anxiety at times, and often leads to trouble, unless there is a very close walk with God. This foe is the "carnal mind," spoken of in Romans 8:7, and is "enmity against God;" although a person may have the carnal mind, and yet not be "carnally minded;" that is, led and controlled by it. Paul acknowledged the brethren at Corinth to be children of God, yet he said he could not speak unto them as "spiritual, but as unto carnal." Then he showed them the fruits of carnality among them, such as envyings, strife, and

divisions, and told them that they were carnal. 1 Cor. 3:3.

It is the old nature which is inherited through the fall of Adam and Eve in the garden of Eden. Although it is not imputed as sin unto us, yet it is a sinful nature, or such as naturally inclines the heart, or leads one into the ways of sin as soon as he becomes old enough to know what is sin, and realize its effects The little child knows no sin, and is innocent in the sight of God, yet it has that carnal mind, which is manifest long before it knows anything about sin. Anger is one of the outcroppings of this evil nature in the heart, although there are many other ways in which it is manifest. The sweetest disposition and most loving, innocent child will at times show forth evidence of a nature within that is not in harmony with the real spirit of love and innocence. A woman once publicly declared in a meeting that her little two-year-old babe did not have any such nature, nor any such elements in the heart. But before the sermon closed the minister, who was preaching on the subject, had occasion to stop and call attention to the little one, who had thrown itself upon the floor in such intense anger, before the whole congregation, that the mother was unable to conquer or quiet it until it had fully illustrated the sermon that was being preached. Yet, there was no sin committed by the little one, because it was not old enough to know anything about sin; but the elements manifested there are what lead into the ways of sin, which

must be forgiven when it is committed. The little one having committed no sin, has none to be forgiven. But after reaching an age of accountability, and sins are committed, the child becomes a sinner. Then it will take repentance and pardon before a state of innocence is reached again. When this is done, the one who was a sinner will become like a little child, and be innocent in the sight of God, yet have the same elements in the heart that the little child has, which is so often shown in its life. Jesus said: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:3.

A man becomes as a little child when he becomes converted from his state of sinfulness through the pardoning power of Jesus Christ. This inward foe still remains.

THE PRAYER FOR HELP.

A person at this juncture of the Christian life has varied experiences; sometimes on the mountain top, as it were, with sweeping victory, and again down in the valley battling with the enemy, trying to defeat the foes without, and also realizing that there is a foe within, that is struggling for the mastery. The depraved nature is contesting for a right to rule the heart and lead away from the divine.

If permitted to have the right of way, it will lead away from Christ, to fleshly desires and works of the flesh, which are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."—Gal. 5:19-21. This is only a small list from the catalogue of evils that result from that source. And the Word says, "They which do such things shall not inherit the kingdom of God." This is the fruit of such a spirit, where the carnal nature is allowed to rule. The root, or plant, may be there without any fruit, being kept down by the power of God.

Jesus said, "Every plant which my heavenly Father hath not planted, shall be rooted up."—Matt. 15:13. The seed of sin in the heart is something our heavenly Father did not plant, therefore it "shall be rooted up." The serpent planted it in the hearts of our forparents and that is our inheritance from them.

Where there is a knowledge of elements within the heart that are inclined to work in opposition to the Spirit of God, it often gives occasion for great anxiety, and subjects a person to fears and doubts at times, unless there is an understanding of the Word concerning the same, and that there is a deeper and higher spiritual life to which one can attain, where these elements will be purged out of the heart. But it is so often the case that the young convert does not know what the Bible teaches concerning these things, and when the

tempter comes with the elements of the carnal mind, such as anger, pride, deceit, and such like, and tries to gain the mastery, even though there is no yielding to them; yet as such feelings and inclinations are stirred within, it causes an earnest prayer to ascend for help, for deliverance and victory over such works.

HUNGERING AND THIRSTING.

Realizing that there are elements within the heart which hinder the spiritual progress and advancement, as the prayer ascends earnestly imploring divine aid, there comes a hungering and thirsting for something more. And those who have not yet learned what God has in store for them, are at a loss to know just what it is for which the soul is thirsting. It is for righteousness and true holiness, or heart-purity. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. 5:6. But before this filling takes place there must first be an emptying out of self, and all else that is not in perfect harmony with God; there must a real purging take place, as Jesus says: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—Jno. 15:2. Then is the soul made "clean through the Word," which the Lord hath spoken.

For centuries past the Bible standard of truth has

not been lifted up as it should, and people generally have known but little about their privileges in the gospel, because they have listened to the preachers and taken their advice instead of the advice of the Lord, as given in his Word. However, some have broken loose from the traditions of men and launched out into the deeper things of His truth, and obtained an experience wherein the soul delighteth itself in fatness with a constant satisfying portion of his love.

It has been almost universally heralded from the pulpit that such an experience can not be obtained in this life, and that a person can not have a perfect experience of salvation until the time comes to cross over the river of death, and then the dying grace would be given; and when the other side of the river was reached the perfect state of salvation would be attained. Some time ago we heard of a lady whose creed taught such a doctrine, and when she was drawing near the hour of death, she realized that she had not the experience desired to face death. She was instructed to seek for dying grace, which she did, and when her consecration was made complete the Lord accepted the sacrifice and sanctified her soul; and she was filled with the power of God, and realized the cleansing was made complete, she felt that she could now depart in peace, and willingly enter the portals of glory without a doubt or fear. But the power of God also was manifest in the healing of her body, and she was made well in body also. Realizing that she had

received the dying grace, and was now made well, and her creed did not believe in people having that experience while living here on earth, she said to her husband: "Now, what will I do about it?" It was so glorious she did not like to part with it. As she lived and enjoyed the experience, it was a mystery to the members of her creed, as it was not in harmony with their doctrines and teachings. If people have living grace, up to the Bible standard of what they should enjoy, there will be no need of putting in for a greater grace in order to be ready for death when the hour comes, because the "dying grace" has already been obtained, and is the only kind that is safe to depend upon, even while in the bloom of health. It is not only glorious to have when death comes, but is glorious to enjoy through the varied scenes of life.

THE SECRET MADE KNOWN.

The hungering soul reaching out after spiritual help and advancement cries out like David: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Anything of a sinful nature becomes repulsive more than ever before, to the one whose soul is yearning after God. He realizes there is something more in store for the soul and determines to have it. Earnest prayer to God brings him in sacred nearness in a way that things begin to be revealed

which before could not be realized nor understood, not before the deeper experience was sought and obtained—and Christ enthroned within with sweeping victory over all the powers of the enemy. The sinful nature destroyed and out of the heart, and the Holy Spirit reigning supreme.

The plan of salvation consists of two distinct works of grace, which is plainly shown by many scriptures. Each of these works is instantaneous; no one can ever grow into either one of them. A person may take steps of advancement up to the place of entrance, but the entering in is an instantaneous work. For instance, a house has two rooms, and only one outside door by which to enter, and a door of entrance on the inside into the second room. A person may advance to the door of the first room, but there is a point reached when he is yet entirely on the outside, yet one more step will instantly place him upon the inside of the first room. This gives him access to the next room, and he can begin to advance toward the door of the next room, and finally reaches the point when he is yet entirely in the first room, but one step in the right direction will place him instantly in the second room. Then he can roam around in it and make all the explorations and advancement he pleases. He could not enter both rooms at once, but getting into one gives access into the other. After getting into the first room he might roam about in there for forty years and then not get into the other unless he goes in the right

direction, and when near the door takes a step towards the next room.

This is a fair illustration of salvation, or the way from sin unto entire sanctification. The sinner becomes convicted of his sins, yet that makes no change of his heart; while it may cause him to change his ways and resolutions, yet there is no work of grace wrought in his heart. As the convictions are followed, he is led to the point of forsaking sins, confessing the same, and seeking pardon, and believing on the Lord Jesus Christ for the saving of his soul. Christ says, "I am the door: by me if any man enter in he shall be saved." The sinner reaches this door; he realizes he is yet on the outside, with no hope unless he enters through the pardoning power. He meets the conditions of the Word, and then takes the step of belief through the door, which places him in a justified relation with God through the Lord Jesus Christ. This gives him peace to his soul, as all the sins ever committed are now forgiven. But now the inherited nature still remains, which inclines the heart toward the ways of sin in times of great temptations, and must be purged out and the heart made pure and free from every inward sinful element. Getting into this first state of grace opens the way, or gives access into the second state, or higher life through another definite work of grace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1. Here we see the first work set

forth, as the penitent enters the door, Jesus Christ. But we read in the next verse, that by Jesus Christ, also, "we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." This puts us in the standing grace of sanctification. But before reaching that state of grace it is not only needful to know that it is attainable, but the conditions to be met before it can be attained.

THE BEQUEATHAL—AN INHERITANCE.

The Lord has made a bequeathal of the wealth of his storehouse of riches, and abundance of his grace, which all of his children inherit who become heirs through Jesus Christ. We not only become heirs, but are joint-heirs with Christ and partakers with him God made a promise unto Abraham, which promise he obtained after he had patiently endured. But, "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus."—Heb. 6:17-20.

Not only do we have an inheritance with him in

heaven, but we also fall heir to his wealth while here on earth,and can enjoy the riches of the same. These things are to be obtained from God through the death of his Son, Jesus Christ, who is our mediator. "He is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."—Heb. 9:15-17. This inheritance is for all who will accept it, and there is an abundance of wealth supplied, for "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. 8:32.

But in order to be an heir to this inheritance it is necessary to become a son and to be born into the family. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29. Until a person is born into the family he has no rights, or heirship; for Jesus said, "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God."—Jno. 3:3. When once we become members of this family, then we are heirs to "an inheritance among all them which are sanctified."—Acts 20:32. "Through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus

Christ: grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Pet. 1:2-5.

READING FATHER'S WILL.

Where a person has become heir to a fortune through a bequeathal having been made, and the time has arrived for taking possession of the same, it is necessary to know what is in the will, and just what course to pursue in order to obtain it. Whatever is the will of the Father towards us is the will of his Son Jesus Christ, as he gave himself a sacrifice that we might through him have eternal life. Jesus says, "I and my Father are one."—Jno. 10:30. And, "I came down from heaven, not to do mine own will, but the will of him that sent me."—Jno. 6:38.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you."—Jno. 14:15-17.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you."—Jno. 15:2, 3. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thess. 5:23, 24. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work."—2 Tim. 2:21.

In the seventeenth chapter of St. John, in speaking to the disciples, Jesus said in his prayer to the Father, "Sanctify them through thy truth: thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one."—Jno. 17:20-22. Here he is speaking of all who believe on Jesus Christ through the word of the apostles. That includes us even down to the present day. Notice what he offers here in his

will: "The glory which thou gavest me I have given them." This is to be enjoyed in this present world. In another place we read that "my God shall supply all your needs." But here in John 17:24 is another clause in the will: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." The will then includes all the riches of heaven, and the storehouse of wealth is unbounded, which God in his infinite wisdom has laid in store for all who will become heirs to his great estate; and furthermore he gives power to become sons of God, to become members of his family, that we may have the enjoyments and blessings he has in store for us.

THE PEARL OF GREAT PRICE.

The Lord gives an illustration of a man who found a pearl of great price, and went and sold all that he had and bought it. Now there is a pearl of great price which can be obtained, but in order to secure the same it takes all our possessions, and leaves nothing that we can call our own; but while we may be steward over them as before, yet all things we have must be subject to the will of God, to be used at his direction. It is

something of greater value than all the wealth of this world, and is to be enjoyed throughout all eternity, as well as here in this world. It is something that can not be bought with money, nor worldly riches. It is just as difficult for the rich man to obtain as it is for a poor man. Could this be obtained by worldly wealth, then there would be a poor chance for those who are so unfortunate as to be poor in this life. But we read in Luke 12:16 about a man who was so rich that he did not know where to store all his goods; so he had his barns torn down and greater ones built, and said: "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But what do you suppose the Lord said to this man? He said, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" So is he that layeth up treasures for himself, and is not rich toward God.

We can not take with us our gold and silver and worldly possessions when the death angel comes; but if we seek and find this pearl of great price, which is the abiding Comforter to the soul, it will be a possession of which we will not be deprived when we are called to take our departure from earth.

HOW TO GET IT.

As there is a precious gift to be obtained, the next thing to be considered is what course shall be pursued in order to obtain it. As we open the blessed word of God the way is marked out so clearly that it is not difficult to find: "If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13. Now we know how willing loving parents are to give good gifts unto their children, and here we find that our heavenly Father is even much more willing to give this precious gift just for the asking. But there are certain conditions also. We see that the Holy Ghost is given unto them that obey him. Acts 5:32. So it takes not only asking, but obedience. And in order to obey we must know what he desires us to do. We have read in 1 Thess. 4:3, and in the seventeenth chapter of St. John, that it is his will to sanctify those who believe on him and are his children. In Rom. 12:1, 2, we read, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Here he is speaking to brethren, and he tells them to present their bodies a

living sacrifice. Now the apostle would not have called sinners his brethren, neither could they present themselves a living, or holy sacrifice, because they are unholy. The sinner comes to God dead in trespasses and in sins, and through meeting the conditions of his word is made alive through a spiritual birth; then having been made alive is in condition to offer himself a "living sacrifice;" is where he can make a consecration of himself, time, talents, earthly store, and yield everything over to the perfect will of God, and receive the purging spoken of in John 15:2, so as to be able to bear more fruit, and be made "clean through the Word," and receive the Comforter, which is the Holy Ghost, whom the Father will send (Jno. 14:26), through having the heart purified by faith.

THE TREASURE OF FULL SALVATION.

A great many people who are trying to serve the Lord know but very little about the heights and depths and infinite blessings of full salvation. To have the pardon of sins and to know that we are accepted of him is wonderful indeed, but there are treasures which so many never learn anything about where to find. People live so far below their privileges in the gospel, because they do not search for the hidden treasures in the gospel way. Many are too easily satisfied, not willing to move forward and receive light upon

the word of God and learn their privileges and secure what is in store for them, that they may be able not only to enjoy greater riches themselves, but also aid in helping some one else.

There were times when the children of Israel, wandering around in the wilderness, did not dare to go and possess the land. Some of them were afraid of the giants over there, and their walled cities, and many things seemed standing in their way; but they were willing to wander around where they could only get a limited supply daily. While their needs were supplied, they did not have anything to lay up for future use, and were often found murmuring and complaining, but were so well satisfied as to care nothing about crossing over into Canaan; yet in other ways they were hard to satisfy. But when they came to the point and obeyed the command of crossing over and possessing the land, they found a land which they were able to possess, flowing with milk and honey. They found in this land that the Lord fought the battles for them as long as they were in perfect obedience to him, and the victories were glorious, and all the enemies put to flight. They did not lust after the flesh pots of Egypt after getting into this glorious land. So it is with our life of salvation here. We can reach the point which is the Canaan to the soul, where we have left all to follow him; our worldly possessions are all subject to his will, as well as ourselves, and the Lord fights our battles as we move out by faith in obedience to him.

WHAT IT IS.

To have Christ enthroned within the soul is to have this great fountain of life; for his gospel "is the power of God unto salvation to every one that believeth; for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." When the love of God reigns supreme the soul is filled with all the fullness of God, and the ever-flowing fountain is a well of living water, springing up into everlasting life; for, "behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted."—Isa. 12:2-4. And ye "rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."—1 Pet. 1:8, 9. This is the salvation of which "the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." It was the mission of Christ into this world to save his people from their sins, and that they may have life, and have it abundantly. He did not mean that his people should go about lean in their souls, but that they should be fat and flourishing and enjoy the blessings which he has in store for them.

WHERE IT CAN BE FOUND.

People have searched the treasures of earth that were hid from mortal eye, have toiled day after day, and year after year, and yet when life ended were not only poor in this world's goods but had no treasures for the future. Our loving Master advised the people not to lay up treasures here on earth, where moth doth corrupt and thieves break through and steal, and thereby neglect laying up the things for eternity; but said, "Lay up your treasures above." By this he meant that we should get access to the riches of heaven, and get into position where we could draw constantly from the great storehouse above. There is where the riches are to be found; it is in heaven above. But God, who is the giver of every good and perfect gift, is not only in his abode in the heaven of heavens, but he is everywhere present; and if we will obey his word, we can have his Spirit dwelling within us continually, and thereby lay up treasures which can not be swept away by anything in this world. The only way to find this experience is to seek it according to the word of God, and it is to be found only through Jesus Christ. The plan of salvation was set forth from the beginning, and now we have such blessed privileges to obtain it through meeting the conditions of his word.

The enemy of souls is trying every way possible to defeat and overthrow this plan, but it was set forth by

the wisdom of an allwise Creator; and although Satan has many cunning devices, yet with all his subtlety he makes a complete failure in every case where the word of God is followed and obeyed. He has many pitfalls, many by-ways, and places of allurement; but to the one who has fully determined upon laying up treasures above, the Lord is always ready to deliver, and puts around us walls of salvation, insomuch that the wicked one toucheth us not.

CONDITIONS TO BE MET.

The only conditions under which a real Bible experience may be obtained are by obeying the instructions given in the word of God; and as the point has now been reached in the Christian experience where the soul is hungering and thirsting after righteousness and true holiness, there are many things to be taken into consideration. As the state of holiness to be obtained is what the Bible terms heart-purity, or sanctification, it is necessary in the first place to see whether or not the point is reached so as to be ready to make the consecration. The first condition to be met is justification. Unless one is clearly justified at the time he is trying to obtain sanctification a failure will be made. But when this point is reached and the soul is clearly justified in the sight of God, and there is a positive knowledge that all past sins are forgiven up to

the present time, then there must be a knowledge of a need of a deeper work, which is sure to be felt as a person goes on in spiritual advancement. Another thing is a separation from everything that is displeasing to God; that is, as far as any spiritual alliance is concerned. We can not take ourselves out of the world, yet at the same time we can be in the world, and not of the world. Every yoke must be taken off but the yoke of Christ. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. 11:29, 30. People through past teaching have been brought under many yokes under the cloak of religion, which were not the yokes of Christ, and have joined religious creeds, orders, associations, and such like, in which were unbelievers and those who were not living in harmony with the word of God, and thereby have been bound together with such ones as the word of God condemns. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the

unclean thing; and I will receive you."—2 Cor. 6:14-17.

Hear what the Lord says: Come out from among such ones. These religious creeds and associations organized by men, make a regular spiritual confusion, which the word of God terms Babylon; and the time has now come when God is calling his people out of such. He says in Col. 2:10, "And ye are complete in him, which is the head of all principality and power. For in him dwelleth all the fullness of the Godhead bodily."—Ver. 9." And in Rev. 18:4 he says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." As the light and truth of God's word goes forth it draws the line between God's church and the creeds of men. God has many children in the various creeds, but from the scripture just quoted we find that he is calling them out, because their rules and disciplines and regulations so separate and divide the people of God that they do not dare to believe alike, and God in his word says it is his will that they be of one mind, one accord, one heart, and all speak the same thing. They will never do so as long as they stay in the various creeds of division. This is one of the yokes that needs to be taken off, or for a person to get out from under in order to get the experience set forth in the word of God. People often think they must join some so-called church or association in order to have a home, just as if the Word was not true where it says,

"Ye are complete in him;" and he is our Father, Jesus Christ our elder brother, and all who are children of God our brothers and sisters; all belong to the same family, and are at home when we are in Christ Jesus. The children of God who are in heaven and those who are on earth are all of the same family. Eph. 3:15. "And by one Spirit are we all baptized into one body."—1 Cor. 12:13. And he says: "There should be no schism or division in the body." —1 Cor. 12:25. There are so many who fail to meet the conditions on this line, who are unwilling to take the Lord alone. Some say they must join a visible church. The Word says, "Ye are members in particular," and, "He sets the members in the church as it pleaseth him," and his body is the church. And in 1 Cor. 12:27 we read: "Now ye are the body of Christ, and members in particular." We are born into this family through a spiritual birth; therefore being members of the family of God, or his church through a spiritual birth, can we not be seen? are we not visible just as much as if we were to join some creed?

Now to make it more plain to the minds of some who may not fully understand that these religious denominations do divide God's children, we will give an illustration: Suppose a minister were to come into a place, and preach the word of God and say nothing about joining anything but Christ, and one hundred people were to get saved. If they had never been

taught anything about sectism, they would be of the same mind, they would all be one. But now suppose soon after four other ministers were to come into the same locality, one a Roman Catholic, another a Methodist, another a Quaker, another a Baptist, and they begin to preach that they must join something else besides the Lord. So each minister gets twenty-five of the one hundred to join his creed. Their disciplines or rules of their so-called churches are different in so many ways, that the one hundred now do not dare to believe alike or they will be turned out of their sect. The Baptists will not have them unless they are baptized: the Quakers will not baptize; the Roman Catholics sprinkle with holy water, do penance, say mass, pray for people in purgatory; the Methodists do not believe in this. Some of these in one or the other of the creeds may believe in living a holy life, while others fight it. Many points in the belief of their creeds will not permit them to be of the same mind, whereas before this sectish doctrine was imbibed through this false teaching they were all of one mind, and belonged to Christ alone, the same as people in the days of the apostles, the same as God desires his children to be, and says they will be in the last days; and we are now living in the last days, in the time when God is calling his children out from all such divisions wherein they have been unequally yoked together with unbelievers

The Holy Ghost is the sanctifier (Rom. 15:16), and

is received by those who obey him. Acts 5:32. There must be a covenant made with the Lord to do his whole will, and to walk in all the light of his word, and we are to offer ourselves a "living sacrifice," according to Rom. 12:1. Everything that is in opposition to the will of God must be laid aside, and a separation be made from such; and until we reach that point where we are willing to do these things the conditions will not have been met.

THE CONSECRATION.

It is one thing to know what to do and how to do it, and what the results will be, and another to get at it and see that the work is done. Consecration, when brought to the Bible standard for full salvation- means far more than many people have an idea, or realize. It means a separation from everything that is not of God, and a willingness to obey the whole will of God, a perfect submission to the same. Everything must be placed completely into the hands of the Lord; time, talents, reputation, self, and, in fact, everything we know, and everything we do not know, and we must reach the point where we can call upon God for the cleansing, and say, "Thy will, Lord, not mine, be done." We dare not let the least thing stand in our way of making a perfect consecration. There may be many obstacles which the enemy would try to make us

believe are in the way of our ever attaining to this experience, but God requires no impossibilities of us. When we put all on the altar, all we know, all we do not know, that includes the future as well as the present, and then whatever comes up we can truly say, "Lord, that was in the covenant, that is included in what was placed upon the altar, Christ Jesus." But now when all is given up to God in this way, then the consecration is complete.

Some, again, give up all but one thing, and often give that up in their own way; but God requires a perfect consecration, a perfect sacrifice. In olden times under the law the people brought an animal for sacrifice, and it was examined by the priests, and if only a very small blemish was found upon it the sacrifice was not acceptable, but was rejected. And none were accepted, only such as were perfect, or free from every blemish. Just so it is when a person comes and offers himself a sacrifice unto the Lord for cleansing. Nothing but a perfect consecration and sacrifice without blemish will be received of the Lord. He knows very well when it is complete, and just as soon as it is complete and the Word fulfilled on our part, then his part stands already fulfilled. One may be able to give up readily all except some friend. Another may have no trouble in giving up friends, but may have some property, or some business, or worldly conformity, or some idol of like nature, which he is not quite willing to give up; but unless people are willing to separate as

the Bible directs from such things, they will not receive the experience, and from that time forth they will begin to lose even what experience they already have obtained, because the Word teaches that unless we walk in the light we will go into darkness.

This is one of the most difficult points for many to reach, where they die out to the world and the opinions of the people, and are willing to make a Bible separation from such. One may esteem his reputation very highly among worldly people in the social circle, or in business life; and the thought of these things, with the elements of the carnal mind drawing his heart after them, makes it quite difficult for some to reach the point where they will say farewell to things of earth in order to obtain what lies beyond a perfect consecration.

There must be what is termed a death-bed consecration, as complete as if we were ready to pass from this life into eternity, and as the last moments of life draw near bid farewell to all things of earth to enter the sleep of death, knowing that we can take nothing with us, but that the separation is complete and forever. Just so must it be in a spiritual sense. In making the consecration the farewell must be given to the things of this world, a separation from every idol, and like Christ be willing to make ourselves of no reputation, that we may gain the riches of his glory. By this we do not mean that we should become of low character, but be willing that the world may think of us as they

may, even reviling us or shunning us; yet will we glory through tribulation, and have that joy that is unspeakable and full of glory. We read in the Bible of a young man who came to Christ, and said: "Good Master, what good thing shall I do that I may have eternal life?" When Jesus told him some things, he said that he had done all these, and then said: "What lack I yet?" Jesus told him to go and sell all he had, "and give to the poor, and thou shalt have treasure in heaven, and then come and follow me." But the young man went away feeling very sorrowful, for he had great possessions and was not willing to meet the conditions; was not willing to give up this world in order to have the treasures of heaven. Oh, how many there are when they find what it takes to reach a Bible experience, because of some worldly wealth, reputation, or something of the kind, turn away sorrowfully and go back into the ways of sin rather than do the will of God, because of the carnal mind! It takes a complete yielding to the will of God in all things.

After giving a list of the fruits of the Spirit and condition of the heart that is cleansed, the apostle says: "They that are Christ's have crucified the flesh with the affections and lusts."—Gal. 5:24. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 6:14. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now

live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."—Phil. 3:7, 8.

While Jesus was here upon earth he told his disciples that he was going away, but that a Comforter would be sent unto them, who should abide with them forever. This abiding Comforter is the Holy Ghost. Jno. 14:26. The Holy Ghost does his office work thoroughly. To the sinner he comes with conviction; to the justified person he comes with showers of blessings; to the sanctified he is the abiding Comforter, takes up his abode and dwells in them to lead and direct them in all their ways, and will not depart unless driven away by disobedience. Christ said unto the disciples, "I will pray the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Here he gave them to understand that the sinner could not receive the Holy Ghost, and even those of his children did not have him dwelling in them as an abiding Comforter, but he was

with them to bless and help them; and he says, "He shall be in you."—Jno. 14:16, 17. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—Jno. 15:26. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—Jno. 14:26. We read that to Abraham the promise was given, and also through Jesus Christ the promise might be fulfilled to us, "that we might receive the promise of the Spirit through faith." . . . Now to Abraham and his seed were the promises made. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:14, 16, 29. We read in Acts 2:33-39 that this promise is unto all, and all who obey his word will receive it. Acts 5:32. And if his word is not obeyed, it will not be received.

In order to know just how to get hold of the promises for full salvation it is necessary to know just what is promised; otherwise a person can not intelligently believe, as he does not know just what is his privilege to have. After knowing this it is then necessary to get rid of all false beliefs, and until they are all out of the way the work can not be accomplished. We now examine the consecration and see whether it is complete or not, because unless the consecration is complete there will be a wavering in belief. The thing

asked for will not be obtained, for God is the giver, and we can not deceive him. Nothing can be covered nor hidden away from his searching eye. He who seeth all things knoweth also our most secret thoughts.

The great secret of believing after the conditions otherwise have been met, is to consider the word of God true, not only in a general way, but for the very thing that is asked. People often think they believe God, and would almost be offended if told that they did not believe him; and yet when it comes to the consecration, they will say they have given up all, have met every condition they know is necessary to meet, and know also that the promise is to them if they believe; and yet they can not believe it, or do not believe it. They read the promise in the Word, which they realize means them, and yet they will not receive it as their own. The point must be reached where, when we know that all other conditions are met, we will take the word of God and believe it true in our case because God says so; not because of some kind of feeling regarding the matter, nor outward circumstances, but just because God says so in his Word.

Some who have, apparently, met all other conditions except to believe and accept what God has promised them, fail to receive because they say they want to know they have it, or feel they have it before they will believe it. God never promised it on the line of feeling, but on condition of faith in him through obedience; and when we know that we have obeyed him in

all things, and if we believe that his word is true, then we can know that it is safe to claim it on the authority of his word. But so long as there is a doubt as to whether we have met the conditions of his word there will be unbelief springing up, which will hinder the work being done. Our case must be pressed to the throne with an earnestness that will not be turned away. To do this does not require such an amount of feeling, nor outward manifestations, but a real eagerness of heart and determination to go through at all costs. A lack of decision is one of the great hindrances; for unless a person is fully determined to go through at all costs there is sure to be a failure.

Some are afraid that they can not stand if they do go ahead; but when we look at the great promises of the Word wherein he has pledged himself to keep us as long as we put our trust in him, surely there need be no uneasiness on that line; for he says, "Heaven and earth shall pass away; but my words shall not pass away."

Another cause of failure is where one has been, perhaps, clearly justified and walking up to what light he has received, until the Spirit of the Lord convicted for a pure heart, and as petitions are sent up in behalf of the one in need, the Spirit of the Lord begins to reveal through the Word what is required in order to attain to such an experience, and there is a drawing back and unwillingness to meet the conditions, and a stand is taken, in a sense, against following the teach-

ings in the Word for an onward move; and there the grace of God is forfeited, through disobedience of the Word which says, "Go on unto perfection."—Heb. 6:1. The soul is being led by the elements of carnality within, which gains the mastery, and the soul is led away from Christ. Ofttimes the profession is kept up after the grace of God has departed, and the disobedient one at some future time becomes somewhat alarmed, finding how the enemy is gaining ground, and comes to the Lord offering to make the consecration for a pure heart; perhaps tears are shed, and a deeper experience is sought, but to no avail. But what is the trouble in such a case? The soul has departed from the Lord, and can never reach the experience of sanctification until there is a repentance of the disobedience, thereby getting in line with God again; then the conditions can be met and the consecration met for entire sanctification, and not before.

Some fail to give up all. Perhaps hold back some little thing, not willing to give up all for Christ's sake. God will not accept such, nor give them the experience, until the consecration is complete. Others after the conditions seem to be met and the consecration made will not believe and accept it, and this is something that is required in order to have the experience. Now some may do things that are not pleasing to God, yet would not be sin for them because of their not having had light regarding the same; while others who have had light could not do the same thing with.

out sin. I once saw a man who was using tobacco, who had come to the Lord, confessed his sins, and received pardon, and had been trying for some time to get sanctified, but could not for some reason get the experience, and when spoken to concerning his tobacco, he said he was willing to give it up if necessary. We told him that the scripture said, "Cleanse yourselves from all filthiness of the flesh." He admitted that it was a very filthy habit. I asked him if he would offer Jesus a chew if he were here, or if he thought he could chew it to the glory of God; to which he replied, "No," and at once cleansed himself by throwing away what he had in his pocket; and then as he heard the word of God presented he met the conditions on every line as far as he knew, and God accepted his offering, and he received the real heart-cleansing, and God took away the appetite for tobacco.

There are some who think they have the experience who have never met the conditions of the Word. They professed it when they were not even justified, and after a while came to the conclusion that because they feel the elements of carnality in the heart, there is no such thing as being free from the carnal nature. If people are unwilling to pay the price of doing the whole will of God, they make a failure and land their souls in perdition. Sectism is another great idol that stands in the way of so many. They would rather give up the Lord Jesus with all their blessings than to give up their connections with their creed. One must

feel the real need of sanctification before undertaking to consecrate for it. Otherwise he is sure to make a failure. There are many things where failures are made; but when the Word of God is followed by the directions of his Spirit there will be no failures.

After knowing what is required in order to make a perfect consecration, and how to meet the conditions laid down in the word of God, then it is necessary to know how to receive the blessing from God. But as it is often the case that people seem to have trouble in receiving after they think they have met all the conditions, we wish to impress deeply upon the mind the great necessity of being in proper condition to receive it. Now as we have shown a number of ways in which failures are made, still we wish to refresh the mind concerning some of them. Because you were converted forty years ago and justified in the sight of God, will not answer for the present time in making you a fit subject to present your body a living sacrifice, nor to be sanctified, unless you have been living free from sin and are justified at the present time, and all past sins forgiven up to date, and you have been bearing the fruits of justification. In John 15:2 we read what Christ says: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." And this purging is the cleansing from the inbred nature, or the carnal mind. "Now are ye clean through the word which I have spoken

unto you." "I am the vine, and ye are the branches." Every child of God is a branch of the true vine, Jesus Christ. Some love to boast of an experience they received many years ago. But salvation is something that will do us no good unless we have the experience right up to date.

If we always keep a present experience, we will never need bother about the future. If we walk in all the light we have and keep justified in the sight of God, when the conviction for sanctification comes we will not have much trouble in moving out for the fullness promised in his word. Before we can receive this blessing we are to cleanse ourselves from everything that is not of God. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1. A person can not receive until he has fully believed, and he can not believe until the consecration is complete, and then God will send the witness, and we can "stand perfect and complete in all the will of God."—Col. 4:12.

We find that the only way then that we can receive anything from God, when we have fulfilled all his word and done what he has required us to do by way of conditions, is to believe, not only that his word is true, and that he will fulfill it some time, but believe that he does fulfill it now because our part is done; and his part stands already fulfilled when the conditions are met, and we are to believe that we do receive,

because we know that his word is true, and he can not lie. It is all through faith in his word: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:24.

THE ACCEPTANCE.

A person may go to a merchant to buy goods that are offered for sale, and select the desired articles, learn the price of the same, and pay the money; and the merchant holds out the goods, offering them because the price has been paid. But now, unless that person accepts them, it will do him no good. He may have confidence that the merchant is true to his word and will let him have them, yet hesitate in accepting. Just so it is with salvation. People may do everything else but accept that for which they have been asking. God wants us to lay hold upon his promises, consider them true, and then step out boldly and receive what is our own. We have the promise spoken of by the prophet: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk

in my statutes, and ye shall keep my judgments, and do them. . . . I will also save you from all your uncleannesses. . . . Thus saith the Lord God: I will yet for this be inquired of for the house of Israel, to do it for them."—Ezek. 36:25-37.

After fully obeying the word of God we can now with all confidence accept the promises, and have his word fulfilled in us, and the Holy Spirit, which is the abiding Comforter, take up his abode in our hearts. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions desired of him."—1 Jno. 5:14, 15. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he has given us."—1 Jno. 3:22, 24. And after we have accepted, God sends the witness of the Holy Spirit, and "hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."—1 Jno. 4:13.

SANCTIFIED.

There are a great many views regarding sanctification, but our views and opinions do not amount to

much unless they are in harmony with the word of God; and when brought in line with his word it sweeps away all false views and opinions. Sanctification means, set apart; a separation; and while in a sense a justified person is set apart to the service of God, yet the separation which the word of God requires for entire sanctification has not taken place. It requires a real crucifixion of the old nature, or carnal mind; a heart cleansing and purifying must take place. As Paul says, purifying our hearts by faith. Acts 15:9. And "being sanctified by the Holy Ghost."—Rom. 15:16. Cleansed from all unrighteousness. 1 Jno. 1:9. We are sanctified by the will of God through the offering of Jesus Christ once for all. Heb. 10:10. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them."—Heb. 10:14-16.

A sanctified person is one who is made holy, who has a pure heart, who is free from sin, has had all actual transgressions forgiven, and the sinful nature taken out of the heart. Holiness-fighters claim that a person can not live free from sin in this life. Ever preachers fight holiness and say they sin more or less every day in thought, word, and deed; but we are taught in the word of God that we are to try the spirits

by the Word. So let us put this class of preachers and holiness-fighters on the witness stand now and try them by the Word, those who believe they must sin every day in thought, word, and deed. The Devil himself would not dare to make a broader assertion than this; in fact, he could not, because the worst sinner on earth only sins more or less every day in thought, word, and deed, and every holiness-fighter is classed in with them by the word of God. We read in 1 Jno. 3:8, "He that committeth sin is of the Devil." This is rather hard on holiness-fighters. The next verse says, "Whosoever is born of God doth not commit sin." This surely ought to be plain enough, if there were nothing else in the word of God against them.

They say it is impossible for a person to be perfect in this life: but Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect.' He meant just what he said. He means that we are to have our hearts purified so that we can live pure lives in the sight of God. That we may live a life of Christian perfection. He does not mean by this that we become perfect in knowledge, perfect in understanding, perfect in wisdom, so we will never make any mistakes; but perfect in heart so that we are enabled to live pure and holy lives. "For as he is so are we in this present world." It is God in us that makes us pure. And when everything in opposition to God is eradicated and destroyed, and Christ is

enthroned within, it is then that we are made to reign in this life through one Christ Jesus. But some say, "There is none that doeth good, no, not one;" and use this as an argument against a pure and holy life. A preacher who was in opposition to holiness once brought up this argument against holiness, and said that the Bible did not teach holiness. We asked him if he belonged to that class that did not do good. At first he did not like to own to it, but when we told him that it really was not only in the Old Testament, but in the New also, and that we are under the gospel dispensation, and the New Testament is our guide and discipline, then he readily owned up to it that he belonged to that class. We referred him to the word in the Old Testament where it was spoken of those under the law, and the apostle says, "The law made no one perfect, but the bringing in of a better hope did." This better hope was Christ, and through his suffering and death the veil was removed, and the way opened for us to enter into the holy of holies, or state of entire sanctification. But he said it was found in the New Testament, that "there is none that doeth good, no, not one." So we opened the word of God at Rom. 3:10, and there read, "As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." "Yes," said he, "there you see what it

says," so he thought that settled the matter of holy living in this life. But it says in the tenth verse, "As it is written," so we turned to the 14th Psalm, and there we found where it was written, and just who said it. There we read, "The fool hath said in his heart, There is no God. . . . . There is none that doeth good, no not one." You see it was the fool that said this. But now we said to the preacher, Now as you claim to be one of this class, let us read your pedigree, beginning with the thirteenth verse of the third chapter of Romans—"Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness." "Oh," said the preacher, "that does not mean me." But just keep still a moment and let me read, as you say you belong to this class: "Their feet are swift to shed blood: destruction and misery are in their ways: the way of peace have they not known: there is no fear of God before their eyes." He declared positively that he did not belong to any such class. So we told him he would have to quit using that scripture then to fight holiness. So it is with holiness-fighters. They will use some scripture, not knowing the meaning of it, but if you get them to acknowlege that they belong to the class which they claim to uphold, and then read what the Word says about them, they are sure to go back on what they have said.

But now let us see what the Word of God says about

holiness. The Lord says, "Be ye holy; for I am holy."—1 Pet. 1:16. And also it says in Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord." Then if no man shall see the Lord without holiness, what is to become of those who oppose holiness? Some get an idea that they can grow into sanctification, but as this is a positive, definite work of grace wrought in the soul, we may advance up to the point of entering in the same as we would into a room; but meeting the conditions and accepting the promises causes a work to be done. The purging that goes forth is an instantaneous work, and after getting "into" grace, then we can grow "in" grace and in the knowledge of the truth as the word teaches. But there is a difference between getting into grace and growing in grace, the same as there is a difference between stepping into a room and walking about in it after we have obtained admission.

As perfect holiness means entire sanctification which is the will of God toward us, and his will is not entirely fulfilled in us, until we reach that point, then it is necessary for us to see that his will is entirely fulfilled in us, and that will bring us into the "unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Sanctification takes carnal division out of the heart and makes God's children one: For behold, he that sanctifieth and they who are sanctified are all of one.

Heb. 2:11. "Sanctify them through thy truth: thy word is truth. . . . Neither pray I for these alone but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one."

This blessed state is not only to be enjoyed when death overtakes us, as many suppose, but we read in Luke that it is to be enjoyed all the days of our life: "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life."—Luke 1:74, 75. This can be enjoyed all the days of our life if we continue to obey God and do his whole will; for "he that doeth the will of God abideth forever."—1 Jno. 2:17. But if we do not do the will of God, we are sure to fall. We are kept from falling by obeying his word and keeping his commandments. "If ye keep my commandments, ye shall abide in my love;" as much as to say, If ye do not keep my commandments ye shall not abide; for "Every branch in me that beareth not fruit he taketh away."—Jno. 15:2, 10. The apostle says that ye shall be presented "holy and unblamable and unreprovable in his sight: if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard."—Col. 1:22,

23. "If ye continue in my word, then are ye my disciples indeed."—Jno. 8:31. Here we find how necessary it is not only to reach the experience of sanctification, but to walk in all the light of his word, that the experience may be retained and enjoyed all the days of our life.

IN A NEW LAND.

The Christian has now reached an experience which excels his former experience in comparison as did the land of Canaan life surpass that of the wilderness. There are riches here for which he has long searched. The fruits of the land are like the fruits of Canaan, abounding in the joys and blessings of God. It has all come through obedience to the word of God. The children of Israel were promised wonderful things if they followed the Lord in obedience.

"Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of olive oil, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt

bless the Lord thy God for the good land which he hath given thee."—Deut. 8:6-10.

But the one who has advanced in this Christian warfare to this new land has reached the place where the prophet said: "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."—Isa. 60:21. And "thou shalt call thy walls salvation, and thy gates praise." How blessed it is to know that we are a branch of the true vine! Jno. 15:5. And he says, "The branch of my planting." How necessary it is that we see to it that we remain a branch in him, that what he has planted may not be rooted up, nor wither away. In this new land is a highway upon which only the redeemed can walk. Isa. 35:9. It is here that the blessings of God are so abundantly bestowed. And the promise is: "My God shall supply all your need."—Phil. 4:19. And like David we can say, "He maketh me to lie down in green pastures; he leadeth me beside still waters." The Bible opens as a new book to us as the soul enters the blessed experiences of this new land, or entire sanctification. Things that were a mystery before now seem to be revealed, although there are continually more and more deep things and greater beauties to be obtained through reading his precious word; yet there is an onward move far in advance of anything in the past, and the soul feasts upon the riches of the land.

WHO FIGHTS THE BATTLES.

As the progress of the children of Israel and what took place with them in so many instances is only a type of this great salvation, we can scarcely refrain from drawing our comparisons from many things that took place with them, and with people in ancient times. After they had crossed over into the land of Canaan, almost the first thing was to take a walled city. The promise to them was that the Lord would fight their battles as long as they obeyed him. It was necessary for them to have enough confidence and faith in God to follow his directions; for otherwise there was a complete failure.

The taking of the city of Jericho was no doubt considered very simple by their enemies. But as they followed the Lord and obeyed the directions given, victory was theirs; but after this because of some one doing a wrong the result was a failure, and the sin had to be searched out before another victory could be gained. So in order to have victory in this land all disobedience must be swept away. And when there is perfect obedience and submission to the great Commander, there is no danger of a failure; the victory is sure. When the enemies were coming against Jehoshaphat and he was in great danger, he declared a fast and sent up an earnest prayer to God for help, and he ended his petition on this wise: "O our God, wilt thou not judge them? for we have no might against this

great company that cometh against us; neither know we what to do; but our eyes are upon thee." What a blessed thing it is to have our eyes fixed upon the Lord; and when we come to a place where we have no might, nor strength, and know not what to do, it gives the Lord a good chance to fight the battle for us. After hearing his prayer, the Lord sent a messenger, saying, "Be not afraid by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle; set yourselves; stand ye still and see the salvation of the Lord with you. . . . For the Lord will be with you." This was an answer as a result of that earnest petition sent up to God for help, and then followed a great victory. Jehoshaphat followed out the word of God here. He would have made a complete failure had he turned and fought the various armies without the direction of the Lord to do so; but he trusted in God and moved out at his word, and God opened the way before him and destroyed his enemies.

But now we are to fight the fight of faith. Paul, who had been in this holy warfare a long time, feeling that his work on earth was done, said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4:7, 8. While Paul was a faithful soldier for the

Lord, yet in every battle he followed the directions of the Lord and fought the fight of faith, while the Lord himself took care of the enemy, and Paul came out victorious all along the line.

When the apostles and others were put in prison for preaching the word, the saints went to God in earnest prayer, and God delivered them out of the hands of their enemies. "The time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and of Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."—Heb. 11:32-34. There are many other things which might be mentioned where God so wonderfully manifested his power in the deliverance of those who put their trust in him.

THE ARMOR.

In order to carry on this warfare we are not to have carnal weapons, but the fight is so widely different, as we fight against principalities, and powers, and spiritual wickedness in high places. So it is necessary for us to have the right kind of armor.

When David went out to meet the giant Goliath,

who had been defying the armies of Israel, he was only a shepherd boy, and some even scoffed at the idea of his undertaking to meet this great Philistine. But king Saul concluded to let him go, although there was very much at stake; because if David was to make a failure and be slain by the Philistine the armies of Israel were to be delivered into the hands of the enemy. Saul having a heavy armor placed it on David, but he being only a boy did not feel satisfied to meet his enemy with such an armor, but said that he would go in the strength of his God. And as he went with only his sling and stones from the brook, by the help of his God he slew the giant and put the enemies all to flight. What a wonderful illustration is this to encourage the Christian to put implicit faith in the power of Him to deliver! He can so shield us from the powers of the enemy that the wicked one can not touch us. Now let us find out just what the Christian armor should be. We read (Eph. 6:11-18) where the apostle says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet

shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

It is always necessary to keep on the whole armor of God, and especially to keep up the shield of faith; then when the enemy shoots his arrows they strike the shield and can not touch us. But when the shield of faith is dropped, then the enemy's darts strike us instead of the shield, and we become wounded and easily stricken down, unless the shield is speedily raised to ward off the enemy's attacks.

THE FRUIT.

In the land of Canaan there was an abundance of luscious fruits, but in this new land we are to be real fruit-bearing branches of the true vine; for we have received the purging whereby we may bring forth much fruit. Jno. 15:2. And he says, "Now ye are clean through the word which I have spoken unto you. . . . I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." We

are to be filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."—Phil. 1:11.

Now, as we find that we are to be filled with these fruits, let us learn what some of the fruits are. We find in Gal. 5:22, 23 that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "Finally, be ye all of one mind, having compassion one of another, love as brethren."—1 Pet. 3:8. And thus as we follow in the footsteps of Jesus, keeping his word in all things, we will be real fruit-bearing branches, and thereby glorify his name at all times.

GROWING IN GRACE.

As time passes on, the twig grows to be a tree of enormous size, with its roots planted deep into the ground, having become strong, standing the tests of many storms; and the winter blast now seems to have but little effect because of its massive strength. So it is with the one who is rooted and grounded in the truth of God, and through the storms of life, trials, and tribulations, has kept hidden away in God, and learned to take God for strength in every time of need; is able to meet the hardest trials and persecutions with a real sweeping victory over them all. Such have be-

come like a tree planted by the rivers of water, and being on good soil have been able to make rapid progress in growth.

After getting into grace, then we grow in grace, and in the knowledge of the truth. We should have such implicit faith and trust in God as to learn to take everything to him. Some can trust God better for little things than for greater ones. While again there are those who only think of taking the greater things to the Lord, and will battle it through themselves with the little things. But in order to be where we can make rapid progress we must be where we can take the little things as well as greater ones to him. Our faith must be put into active service if we expect to make much progress. The trials and temptations and difficulties of life should only be the means of making us grow more rapidly in grace instead of hindering spiritual progress. Sometimes it is necessary to go through a real siege of fiery trials in order to get us just where God would have us, or for us to be fitted for the work which the Lord has for us to do, in order that we may be qualified to help some one else. And the apostle says, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Pet. 1:6, 7

But there is one great secret toward growth in grace, and that is humility. If we are not as humble as we should be it is a great hindrance to spiritual advancement. "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the Devil, and he will flee from you."—James 4:6, 7. "Be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace unto the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:5, 6. Now if we have been made partakers of the divine nature, wherein are given unto us such exceeding great and precious promises, we are not only to add the following Christian graces, but to abound in them. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Pet. 1:5-8. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. 9:8.

AN OVERCOMER.

An overcomer in this warfare is one who has a perfect trust in God, insomuch that everything can be trusted away with him, with sweeping victory over all the powers of the enemy, though he may be oppressed on every side. Trials and persecutions may come thick and fast, yet he is kept clothed with the whole armor of God, and constantly hid away in the secret of his presence. The walls of salvation are round about him. He fears not, because his trust is in the almighty God. He realizes the presence of a friend who sticketh closer than a brother. He is like the lilies of the field, which are entirely helpless without the protection of the Master. The lilies with all their beauty do not always have sunshine upon them, because it requires something more than sunshine to make them show forth their beauty. The night comes on bringing the dew. The winds blow, which causes them to root deeper into the earth. The thunder showers bring rain, which supplies them with moisture; and there are many things required as well as sunshine. So it is with the life of a Christian. It is not always the most pleasant surrounding circumstances under which he is placed that are required to bring out the beauties of salvation in his life. Sometimes life's sea becomes very stormy, the enemy rages without, the surroundings appear very dark; but yet within the soul there is light that continues to show forth a real beauty; and

it breaks forth with joy and praise and thanksgiving, like the beauties of the morning as the sun sparkles upon the grass which is covered with dew. These varied scenes and circumstances only make the glory of God shine forth the brighter from the soul that is filled with the elements of heaven.

The overcomer has the promise of inheriting all things (Rev. 21:7), and is more than a conqueror over all the powers of the enemy. Rom. 8:37. Being rooted and grounded in the truth. Eph. 3:17. Abounding in the work of the Lord. 1 Cor. 15:58. And is always submissive "unto him that is able to keep you from falling, and to present you spotless before the presence of his glory, with exceeding joy; to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

HOW TO KEEP SALVATION.

We have now come to a very important subject; for while it is a blessed thing to obtain an experience of salvation, of what profit is it unless one is able to keep such an experience? Present salvation is what is needed, and what one must always have. With such an experience there need be no bother about the future; neither about the past as long as the present is all right. While salvation is a blessed experience, and one to be enjoyed in this life as well as in the life to

come, yet one need not expect always to pass through life on flowery beds of ease without having some real spiritual tests and battles with the adversary of the soul. This is where a great many people fail to retain the experience they have obtained. They too often fail to count the cost, or think if they can only get rid of the wages of sin, and sail along smoothly continually, without any battles, that they can keep the victory. But one needs to sit down and count the cost for living salvation just as much as for getting it; the same as a wise man would who before building a house sits down and counts the cost, not only of the building, but to see whether or not he will be able to live in it after it is built.

As long as we live in this sin-cursed world we may expect to be buffeted more or less for Christ's sake as long as we are trying to do the will of God; because Jesus said that if they persecuted him they would persecute us also. He prayed for his disciples and said: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."—Jno. 17:15. It is possible for us to be placed right in the midst of wickedness, where the people are desperately wicked on every side, where but little else is heard but cursing and blasphemy, and at the same time we be kept from all this evil and our souls filled with the love and glory of God. God's walls round about us are salvation, and as long as we keep hid away in the secret of his presence no evil can touch

us. It is impossible for the Devil or any of his hosts to make his way through the presence of God to injure our souls. And it is possible for us to keep so hid away in his presence that that wicked one toucheth us not.

But the great question with so many is, How can we reach that point? This is very easily answered when we become entirely submissive to the whole will of God, and are found always trusting in him for all things with a sweet communion between us and our God; and instead of trying to do all the keeping, if we do the trusting, and let God do the keeping, we will find it so easy. The little child that is under the mother's watchful care does not trouble about how it is going to be kept, but has that implicit trust in the mother's ability for keeping that there is no worry whatever. When anything is needed it knows just whom to ask, just where to go in time of need. So it is with us; if we put our whole trust in the Lord, without a fear or doubt about his keeping, and then obey his voice, there will be no trouble about keeping saved. When the enemy comes, although he may come in like a flood against our soul, yet we read, "The Spirit of the Lord will raise up a standard against him;" and we can keep hid away in him, for he is a refuge to those who trust him, a very present help in time of need.

It requires perfect obedience to what he has spoken, for he says, "If a man love me, he will keep my words:

and my Father will love him, and we will come unto him, and make our abode with him."—Jno. 14:23. Yes, here he says he will make his abode with us, and as long as he is abiding, or living with us, dwelling in our hearts, what need we fear? because that he says when the enemy comes, and his Spirit is dwelling within, his Spirit lifts up a standard against the enemy. We are not only to read the word, but we are to do what it teaches. "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer, this man shall be blessed in his deed."

But there are certain things that sometimes are a hindrance to persons fulfilling the whole law of God, when they are really not aware of it until their attention is called in some way. If people begin to do things that are not just exactly what they should be, the Spirit of the Lord will reprove them for it. If the reproof is not heeded it will be repeated, perhaps with a chastisement of some kind, and if not heeded then and the thing forsaken the conscience becomes hardened on that line, and the thing may be repeated without having much effect, and soon the person will fail to know the voice of God from the voice of the tempter. Many lose the grace of God out of their soul because they do not bridle their tongue. The Word teaches that tattlers shall not inherit the kingdom of heaven. And in one place it says, neither filthiness, nor foolish talking, nor jesting, which are

not convenient, and such like, hath any inheritance in the kingdom of Christ and of God. Eph. 5: 4, 5. Many people who have had a real bright experience of salvation but have become lean in their souls and have found themselves losing power with God almost daily, are unable to know just why such should be the case, until finally the Lord in some way shows them very plainly that they have been disobeying him by their jesting and joking and foolish talking, etc., which his word condemns. Some are not in the habit of jesting and joking very much, nor of carrying tales to injure their neighbors, but their tongue seems to be almost always on the go; even when there is no necessity for talk. The Word says, "If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—Jas. 1: 26, 27. There is much more in those two verses than most people have any idea. James says that the tongue is a very unruly member, and no man can tame it; but there is a way of having it tamed. Some claim to have a very hard time getting their tongue consecrated, but if their heart is properly consecrated there will not be so much trouble with the tongue. To be sure, people of different dispositions are somewhat different regarding being troubled on the line of talking too much. While

one of a quiet disposition would not be bothered on that point, yet he may have some other point just as hard to overcome, which the fluent talker would not have. But the grace of God in the heart with perfect submission to his will, will set everything right, no difference how the former disposition has been.

There are some who can fulfill the first part of this scripture concerning "pure religion;" that is, to visit the fatherless and widows in their affliction; but when it comes to keeping themselves "unspotted from the world," there is where they meet with trouble. We need to make a closer study of the life of Christ and his followers during his sojourn here on earth, and that of his apostles, and there will be many beautiful lessons that will help us on this line. We dwell more particularly on this point concerning the use of the tongue, because it is one of the causes of so much trouble with so many people; a great hindrance to spiritual progress. But there are many other things almost as bad, and that will lead astray almost as rapidly, which should be guarded against.

The great secret of the whole matter is to keep in close communion with the Lord, where we can know his will and how to perform it, with a perfect willingness to obey whatsoever he may command. And we should learn that what the Word says is what the Lord says. I once knew a man who had been saved for a few years, and by not performing every known duty he began to grow cold spiritually, and little by

little was drawn away from the Lord, until finally he was shown wherein he was not taking the right course, and had gotten into trouble with one of his brethren. He saw by the Word of God that he had some wrongs to make right with his brother, and when urged to obey the Word he said he would do it when God told him to do it. He was asked if the Word did not tell him to do it. "Yes," said he, "but if God tells me to do it, then I will obey." He was referred to John 1:1, which says, "In the beginning was the Word, and the Word was with God, and the Word was God," and shown that if the Word was God, then when the Word said to do a thing it was God saying the same. But yet he was not willing to do it, and from that day to this the man has been floundering, trying to keep salvation, consecrating and reconsecrating, and seemingly never getting established; because he does not fully consider that what the Word says is what God says, and he has not a perfect willingness to measure to the Word.

A woman who was mixed up with unbelievers and joined together with them in their ungodliness began to try to justify herself and oppose those who insisted on God's children measuring to his word, saying that God did not call her to separate herself from them. She was referred to 2 Cor. 6:14, 17, which says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

. . . Wherefore come out from among them, and be ye separate, saith the Lord." And, "Come out of her, my people, that ye receive not of her plagues."—Rev. 18:4. She said God did not call her out. Well, he calls only his people out, because he says, "Come out of her, my people." If when such truth is used we are not willing to receive it, it shows very plainly that we are not his people, are not his children. Jesus said, "My sheep hear my voice, and they follow me." And he also says in Jno. 12:35, "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." This may be illustrated by two or three persons walking along in a dark night with a lamp. The light shines about their pathway so clearly that it is not difficult to find their way; but one of the number stops for a short time, or perhaps sits down to wait awhile, or refuses to go any further, and as the light goes on he is left in darkness, and as he wanders around is unable to find his way. This is a good illustration of walking in the light of God's word. If people refuse to walk in the light, they will go into darkness. Their eyes will become blinded to the truth. They will take up with false lights, false doctrines, deceptions, delusions, and will "believe a lie that they might be damned," or wander on in sin and opposition until their souls are landed in perdition, unless they call mightily upon God and are willing to forsake their erring ways and walk in all the light of his word.

Some go about so far and then think that they can sit down upon the stool of do-nothing, and enjoy what they have already possessed. But salvation is something that keeps us moving onward, and as we journey along the way walking in the light, new beauties are to be found. But just as soon as a traveler on this road undertakes to sit down on the stool of do-nothing he will soon find that the light is far in advance of him and he is being left in darkness.

There must be a positive decision to go through unto the end and to boldly fight the fight of faith by the help of the Lord. And we are told in the Word to resist the Devil and he will flee from us, and also we are to "resist him steadfast in the faith."—1 Pet. 5:9. "And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye."—1 Pet. 3:13, 14. "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." —Heb. 10:23. In order to enjoy what the Lord has promised us in his salvation it is necessary to obey his words and follow his example. Among the commands given which every child of God should obey, is that of baptism. While it is not a saving ordinance, yet it is one that must be observed after we are saved. Let us notice what the Word says about it. Christ set us the example by himself being baptized in the river Jordan. He commanded his disciples to go into all the world and preach the gospel, and said: "He that

believeth and is baptized shall be saved."—Mark 16: 16. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."—Matt. 28: 19, 20.

To baptize means to immerse, to plunge under, to bury. Bible baptism represents the death and burial of the Lord Jesus. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? therefore we are buried with him by baptism into death."—Rom. 6: 3, 4. Some ask how many modes there are of water baptism. We answer, only one. That one is immersion, being put under the water—"buried with Him." Some ministers take a little water on the tip of their finger and apply it to the applicant with great care so as not to spoil the curls, or paint on the face. Does that meet your ideal of the burial of a dead person? Other ministers take a few drops of water and sprinkle or pour it upon the applicant. Would you consider a person properly buried who was placed in the grave and a little dirt sprinkled or poured upon him? Our idea of burial is to put a person in the grave and completely cover him; just so, Bible baptism means to "sink beneath the wave," or just under the water.

Others overdo the matter and baptize, or bury, the applicant three times, because the Word says it is to be done "in the name of the Father, Son, and Holy Ghost." This is just as unnecessary as it would be to

take a dead man and put him in the grave and cover him up, then take him up and repeat the act, until he had been buried three times. Or would be the same as to go to the business firm of Smith, Jones & Brown, and buy some goods of Smith, and after paying for them, in order to be sure the goods are properly bought, take them to Mr. Jones of the same firm and say, "Mr. Jones, I bought these goods of Mr. Smith, now I want to buy them from you;" and then go to Mr. Brown and do likewise. They would think such a man was very ignorant about business. The Father, Son, and Holy Ghost make up the heavenly firm, and business done with either one is done in the firm name of all three. And it only takes one burial or baptism to baptize in the name of all three.

Who are proper subjects for baptism? Those who have repented of their sins and believed on the Lord Jesus Christ for the salvation of their souls. Acts 2:38. Mark 16:16. Baptism does not save a person, and they are not fit to be baptized until they repent and believe; then it is their duty. We read that some were baptized immediately after repentance (Acts 2:38-41) and before they received the Holy Ghost. Acts 8:16, 17. There were others who were not baptized until after they were sanctified, or received the Holy Ghost. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord."—Acts 10:47, 48.

This scripture overthrows the doctrine which forbids water baptism, as here we see that it was required after they had received the Holy Ghost. Here we see it is not a saving ordinance, because it was required after they were fully saved. To baptize a sinner would not be scriptural, as they would only go into the water a dry sinner and come up a wet one. To baptize an infant would not be scriptural, as only believers are to be baptized. The atonement covers the case of every infant and all who have never been capable of believing, and in such cases baptism is not required.

There are some who claim that a person is saved by being baptized, and many who believe such a doctrine claim that we can not live without committing sin more or less every day. Then according to their doctrine such persons would have to be baptized "more or less" every day. The better way is to learn what the Word says, and obey it.

PRAYER.

The pathway of the divine life is paved with prayer. No one can make spiritual progress without it. Where you find a true saint of God who is a power in his hands you will find one who knows enough about the real worth of prayer to be found often pleading with God, sending up earnest petitions and receiving

answers, and pouring out his heart in gratitude and thankfulness to him for his abundant mercies. What riches there are to be obtained, and what blessings are bestowed in answer to an humble fervent prayer! Prayer consists of something more than merely repeating words. It is talking to God, or sending up petitions in faith, believing that God does hear and answer.

We have Christ for our example of one who knew the real worth of prayer. He prayed when he was tempted and in time of trial. When brought near the hour of death we find him pleading in the garden of Gethsemane, "If it be thy will let this cup pass from me." Although it seemed a bitter cup, yet he said, "Father, thy will, not mine, be done." Oh, what a lesson of submission to the will of God! What a beautiful lesson we can learn from this! Here see the love of Jesus shown forth, where the salvation of souls was at stake through his obedience to the will of God; yet he was true to his heavenly Father. So it is with us. There are often times when we could be spared much physical and mental suffering and soul-burden, were it not for the great responsibility under which we are placed.

There are times when the salvation of many souls depends upon our decision to do the will of God. Can we at such times say, "Lord, thy will, not mine, be done?" Although we may even reach the point where we will be compelled to wade through blood, or be bound to the stake while the fagots are burning about

us, yet when we can say, Thy will, not mine, be done, we will hear the voice of the Master saying, "My grace is sufficient," and there will be a blessing to go with it. And even though it be at the place of persecution, the place will be a hallowed one because of the presence and love of God. There is a sweetness in the life of prayer and submission to God which so many fail to find.

When Jesus told his followers that when they prayed they should enter into their closets and there pray to their heavenly Father in secret, and he would reward them openly, he meant something more than getting into a little wardrobe with its narrow space between the four walls and repeating a few words, or for that matter a great number of words. He meant that we should enter into communion with the Lord, and shut the door of our heart to the world. We may not always have the privilege of going to some private room to pray, but we can right in the midst of the noisy throng, amidst the bustling crowds of people, stop for a time and commune with the Lord, with the door of our heart closing us in from the world, and send up our earnest petitions to our Father; and yet in such a way that those around us will not be attracted as by the Pharisee who loved to stand upon the street corners, or to be in places to be seen and heard of men. We can there silently pour out an earnest prayer to the Lord, one that will be heard and answered. But it is a blessed privilege to go off some

place in a private room, or to the woods, or to some secluded spot and have a talk with Jesus. But our communion with him need not stop with this; while we are walking along leisurely, or at our work, or wherever we are we can keep up our communion with the Lord. In order to do this it does not always take a repeating of words, nor a constant thinking of him, but our heart can always be in an attitude of prayer, even when we are at work at something wherein our mind is otherwise engaged.

Even when Christ desired the power of God to be manifest he sent his petitions to the Father. See him as he approaches the tomb where Lazarus lay dead. There he wept, and then looked up and said, "Father, I thank thee that thou hast heard me, and I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." Here this was but a short prayer, but see what confidence was displayed, knowing that the Father heard him, and then he gave the command for Lazarus to come forth, which command was obeyed and the power of God manifest to all around. Have we not reason to go to him with just as much confidence? Here is a blessed promise for us: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" —1 Jno. 5: 14, 15.

Again, we have a precious example in the life of Christ after he had performed wonderful miracles and healing, and great works were wrought through him; he would withdraw from the multitude to some place where he could pray, where he could pour out his heart in thankfulness to the Father, and send up such petitions as he desired. "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thess. 5:17, 18. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 Tim. 2:8.

Prayer should be offered in the Spirit, not as if unconcerned, nor with too much self-exertion without the Lord's help. A person may pray at the top of his voice and make great physical gestures, and such like, and yet not pray in the Spirit in the least. The apostle says, "I will pray with the Spirit, and I will pray with the understanding also."—1 Cor. 14:15.

There are times when the soul is burdened for something, perhaps it may be for the salvation of some one else, or for something for which the Lord desires them to pray, or some one may be suffering; for the Word says that when one member suffers they all suffer. We may not be able to know just for what we are to pray, and yet be burdened with the spirit of prayer. But at such times the Spirit makes intercession for us. We read in Rom. 8:26, 27, "Likewise the Spirit also helpeth our infirmities: for we know not what we

should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

It is necessary then if we desire to have power with God that we be found in earnest fervent prayer, because "the effectual fervent prayer of a righteous man availeth much," and there is great power in prayer. It moves the mighty arm of God, and he manifests his power and shows his strength to those who trust him. An earnest petition sent to him in faith and confidence will bring deliverance in time of trouble, will turn aside the tempter and cause him to flee, and will enable one to be filled with the blessings of God and enjoy the ways of his truth. When Peter was cast into prison and there with his chains and fetters bound in the inner prison, ready soon to be delivered into the hands of those who would take his life, the church met together in earnest prayer and prayed without ceasing. Acts 12:5. This prayer was not without effect. Even while these prayers were being offered up, God sent his angel, who caused the chains to fall from the hands of Peter, and the prison doors were opened, and soon Peter was standing by the door where the children of God were sending up their petitions. So marvelous was this answer to prayer that they could scarcely believe that it was he.

We do not always know how God is going to answer our prayers, neither is it any of our business. We are to send up the petitions in faith, and let him send the answers as seemeth best unto him. Sometimes people send up an earnest prayer to the Lord for some certain thing they may desire, and also they have it fixed in their mind how they expect the Lord to answer, so much so that ofttimes their views of the matter not being exactly in line with God's ways, is a hindrance to their receiving the answer. When a prayer is sent up in confidence that God hears, then we should let him answer in his own way: if we have prayed the prayer of faith, God knows just how to answer, and we need not worry about the matter; whether it is sent immediately, or whether for some reason he sees fit to defer the answer for some special purpose that would be more to his glory. When we have the evidence that he hears our prayer then we know the answer will come by fulfillment of the same. Ofttimes we get the evidence that God hears and answers long before the thing itself is performed. But perfect trust and faith in God will not be turned away by him without notice.

It was when the company of saints were gathered together in earnest prayer upon the day of Pentecost that the power of God was manifest. Shortly after this when the persecution had begun and the apostles were threatened for preaching the Word, they went in earnest prayer again, insomuch that the place was shaken where they were assembled together, and they

were all filled with the Holy Ghost. Acts 4: 31

At another time we see the power of prayer manifest when Paul and Silas were thrust "into the inner prison, and their feet made fast in the stocks. And at midnight Paul and Silas prayed and sang praises unto God; and the prisoners heard them, and suddenly there was a great earthquake so that the foundations of the prison were shaken: and immediately all the doors of the prison were opened, and every one's bands were loosed."—Acts 16:25, 26. Although they had been beaten with many stripes, yet as they prayed their souls were filled with glory, insomuch that they "sang praises unto God." How wonderful it is that God will show himself merciful and bestow such blessings even in such great times of peril and persecution!

Ofttimes through trueness to God and prayer the enemy becomes alarmed and brings great opposition and persecution, but God is always a very present help in time of need and one who is mighty to deliver. The wicked people of Daniel's time tried to keep him from sending up his petitions to God. So they had the king sign a decree that if any one petitioned any except the king for thirty days he should be cast into the den of lions. Now Daniel knew that this decree had gone forth and had been signed by the king, but did he stop his praying? By no means. He opened his window toward Jerusalem and prayed three times a day the same as before. No doubt he also prayed so they could hear him from the outside. He did not

close the window and pull down the blinds and then silently send up a petition, but he opened the window and did not try to hide himself in the least. He knew that his God was able to deliver. And he was taken for this and cast into the den of lions, but God kept him from all harm and danger. But now what was the result of his trueness to God? It resulted in another decree being made by the king, that everybody under the dominion of his kingdom should serve Daniel's God. This is a wonderful illustration of being true to God, and we can see the effects of the same.

When the Hebrew children were cast into the fiery furnace, no doubt there had been earnest prayers going up, and as the furnace had been heated seven times hotter than before, and as the door was opened to see what had become of them, behold, not only the three were there unharmed in the midst of that fiery furnace, but there was also the form of the fourth. The Lord was in their midst, who was mighty to deliver and protect them from the fiery flames.

God can hear the most simple prayer, even though it be nothing more than the moving of the lips like Hannah, whose prayer was not left unanswered. God loves to have us come and offer our humble petitions, and he will not turn us away without his notice.

PREVAILING PRAYER.

When our petitions are sent up to the throne of grace it is necessary for us either to know what God desires us to have before we pray, or get to him with such earnestness and fervent prayer, that he will let us know his will. "Wherefore be not unwise, but understanding what the will of the Lord is."—Eph. 5: 17. It is our privilege to know the will of God, and when we once learn what he desires to do then we can not only pray intelligently, but effectually, and pray in a way that our prayers will prevail. There is much meaning in the words "prevailing prayer." It not only means importunity, but it means something more. Importunity means continuous asking; a pressing, urgent request. But *prevail* means to have victory, and prevailing prayer is the prayer that gains the victory, or brings an answer. In order to prevail it does not always take a long siege of continuous asking, or importunity, but it is the prayer that takes God at his word, whether it be instantly, or through long supplication.

We will now refer to a few instances of importunity in which we can learn some precious lessons for ourselves. In Luke 18:1-8 we have the case of the widow and the unjust judge. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and

there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary. And he would not for awhile, but afterward he said within himself, Though I fear not God nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."

Now he gave this parable especially for his children, showing that God will hear them and attend unto their call when he sees that they will not be turned away. Here, no doubt, some one had been troubling this widow very much, and she made up her mind that she would go to the judge and get justice through him and have her enemy taken care of according to the laws of the land. For awhile the judge would have nothing to do with the matter, but the woman was determined not to be put off in that way, so she kept pressing the matter until finally the judge said, "Lest by her continual coming she weary me, I will grant her request," and he did. Suppose she had come just once and told the judge her case, and asked him to take care of the enemy who was causing her trouble, and then had gone her way and made no further complaint, nor supplication, her request would not have been granted.

This is similar to what is given in Luke 11:5-10:

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Now this man whose friend had been on a long journey and came to stop with him was out of bread, and his friend, no doubt, was hungry, and it was very necessary that he have the loaves at once, either to satisfy his hunger, or to give him something to start on his journey next morning. It was late in the night and there was no time for baking bread or cooking, so he went to his neighbor and asked for this bread, knowing that his neighbor kept it on hand. But his neighbor said, Do not trouble me now, the door is shut and my children are in bed with me; I can not get up now and give it to you. No doubt he told him to wait until morning, and then he could get his bread; but we imagine the man stood there and

plead earnestly, and every time he was refused he put in another earnest supplication, and kept it up until the neighbor on account of his continuous asking arose and gave him the bread.

And Jesus gives the illustration here for us, that those who come to him and ask shall receive; but he means that we are to ask in faith believing, and keep on asking until our faith reaches the point where we will get an answer. He says, Seek, and ye shall find. This does not mean that we are just to glance around in an unconcerned way, but we are to seek diligently; that is, seek until we do find. If we have lost anything and know that it is possible for us to find it, and if it is a valuable article, the place is thoroughly searched until it is found. This is the kind of seeking that we are to do when we seek anything from God. And as soon as we begin to search in the right place it will not take long to find it. Some people get to seeking and seeking and always looking around some place, and never searching where it is to be found. At such times we should make inquiries of the Lord as to where to find it.

I remember once while on my way from a large city, in changing my baggage from the boat landing to the railroad depot, very early one morning, while leaving some of my parcels in the depot for a short time until I could attend to some business, some one stepped in and carried off about twenty dollars' worth of my goods. Upon my return I noticed at once that the

parcel was gone. There was no one in sight, no trace of the thief. After looking about for a few minutes I took the matter to the Lord in earnest prayer, and told the Lord that it was his property, and that it would take just as much of his money to buy the same amount of goods again; so I told the Lord to help me to find the things, whether I found the thief or not. And while pressing the matter to the throne very earnestly, the Lord sent a man very hurriedly to me, and he asked me if I did not lose something; and as I was walking along praying I looked up at him, and told him I had. He told me to follow him, and as I followed past the depot, across the railroad, beyond two or three buildings, finally we came to a new house, and as we walked behind it he pointed underneath, and said, "You will find it under there," and then the man hurriedly went on his way. Sure enough! there was my package; and I could only thank God that it was in direct answer to prayer. In many similar cases have I found the Lord a present help in time of need, to find things that I was incapable of finding. Although sometimes I would search diligently for the lost article, asking his direction until it was found, giving him all the praise and glory.

Now we come to an example for us of repeating prayer until an answer comes. The answer may not always come in just the manner that we would most desire, yet at the same time we can make it our will

as well as the will of the Master. Jesus is our great example, and we find him in the garden of Gethsemane repeatedly sending up his petitions to the heavenly Father until he got an answer. Let us read the instance: "Then cometh Jesus with them unto the place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then he saith unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went again the second time and prayed, saying, O Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."—Matt. 26.36-45.

What a wonderful lesson here, as he went out and

prayed so long that when he came back the disciples were asleep, and he asked Peter why he could not watch one hour. He went away and prayed again the second time, saying the same words, "and prayed the third time, saying the same words," and was gone so long each time that when he returned he always found the disciples asleep. In his prayer for this cup to be removed, although it was a bitter one, he said, "Thy will be done;" and he kept this up until he got the answer that the hour had come for him to be delivered into the hands of his enemies. "Being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." "And there appeared an angel unto him from heaven strengthening him."—Luke 22:43. But now he had his answer. He knew it was the will of God for him to suffer the death upon the cross, and the angel strengthened him, and he was ready to be delivered into the hands of his enemies, knowing that it was the will of his Father. He did not now need to continue his prayer any longer.

James says the effectual fervent prayer of a righteous man availeth much, and then he goes on and gives an instance of such, and says, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."—James 5:17, 18.

Now here is a good lesson for us. This man prayed, and he tells us that he was a man subject to like passions as we are; that is, he was only a common man, of just such a make-up as we are. And if it was possible for him to prevail with God and get such an answer to his prayer, he wants us to understand that he being of like passions as we are, it is our privilege to do the same; that is, go to God for such things as are needed and prevail in prayer. Let us turn to 1 Kings 18:41-46, and there hear about his last prayer spoken of, where he prayed for the rain to come.

"And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the meanwhile that the heaven was black with clouds and wind, and there was a great rain."

Here was an earnest petition sent up to the Lord for rain. There had been a great drouth in that country, and now Elijah began to pray. He did not have faith

because he could see some signs of rain, for there was not a cloud to be seen; the sky was clear. It had not rained for so long that, no doubt, people feared that there never would be any more rain to fall; but the time had come for the name fo the Lord to be glorified in answer to prayer. Elijah went in earnest supplication, casting himself upon the ground upon mount Carmel, and as he began to pray, he told his servant to go and look toward the sea. But the servant came back and said that he could not see anything; and he told him to go again seven times. And Elijah kept on praying, and when the servant came back the seventh time, he said there was a little cloud rising out of the sea like a man's hand. I can imagine I can hear Elijah saying, Praise the Lord, it is coming! His prayer was ended. In the meantime Ahab had been eating his meal; but Elijah sent word to hurry up and get his chariot ready and make his way home speedily, or he would be overtaken in the rain. Soon the heavens were black with clouds and wind, and there was a great rain. It was greatly needed, and Elijah prayed until he prevailed, and with the answer came the rain.

Some people are discouraged if they do not get an answer to their prayer at once, or the first time they send in their petition. Perhaps in some cases it is because there is something in the way, a lesson to be learned first, or the prayer of faith has not been offered. But now we are going to tell you of a case

where the request was so urgent, and the petitions kept up so earnestly that the one who was interested about her case prevailed.

"Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word." Was that not rather discouraging? There was Jesus with his great loving heart, and he was able to grant her request, and would not answer her. But now here came another discouragement: "And his disciples came and besought him, saying, Send her away; for she crieth after us." Not only did she meet with discouragement from the Master himself, but now his disciples wanted her sent away, so she would not be crying after them. And then again, the Master answered and said, "I am not sent but unto the lost sheep of the the house of Israel." Oh, how discouraging! as much as to say, I was not sent to you and your people, the Canaanites, but unto the "lost sheep of the house of Israel." But still she pressed the matter. "Then came she and worshiped him, saying, Lord, help me." She became desperately in earnest about the matter. She began to cry out with all her heart, "Lord, help me." But still she did not receive encouragement. Jesus answered and said, "It is not meet to take the children's bread, and cast it to dogs." The Canaanites in those days

were considered dogs. But the woman determined not to be put off in this way, knowing of his tender love and great mercies, and was willing to acknowledge her position and take her place as a dog. "And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their Master's table." Could the loving Jesus stand it any longer? Could he turn such humble, earnest petitions aside without having compassion upon her? She was willing to do anything; willing to take the most humble position, but determined that she would have what the Lord had for her. "Then Jesus answered, and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt." Here he left it to her will in the matter, and the work was quickly done, because she was determined in the matter. She intended to ask and ask, and keep on asking until her request was granted. "And her daughter was made whole from that very hour."—Matt. 15: 21-28.

Now here it looked very much as though Jesus did not intend to answer her prayer, but he knew her heart. He did not tell her that he would not do this from the beginning, but he wanted to bring out a lesson of importunity, a lesson of prevailing prayer; showing what can be done despite outward circumstances, for the encouragement of those who will come putting their trust in him.

It is our privilege either to get an answer from God, or have our petition granted, or to know why it is not

granted; at least, to know that it is not the will of the Lord to grant the same. But it takes a submission to the will of God in all things, like Abraham, who against hope believed in hope when put to the test, wherein it looked as though there were no hope of God's promise being fulfilled, yet he followed the command of the Lord, believing that God would fulfill that which he had promised. At one time Paul had occasion to offer repeated prayer in behalf of his own case regarding a certain thing; and he kept it up until he received an answer; but when the answer came it was not just as he had been expecting. However, he was satisfied, and that settled the matter, because he had it clear from God, and the Devil could not accuse him any longer over it. He says in 2 Cor. 12: 7-10, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." Paul says he prayed three times for this to be taken away, and the answer came, "My grace is

sufficient for thee." That settled the matter with him. And in the tenth verse he says he took pleasure in infirmities, persecutions, and such like, because he knew it was the will of God for him to be thus buffeted. And when he went to Jerusalem at one time he said, I know not the "things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me."—Acts 20:23.

It is our privilege to wrestle with God until we do have an answer, like Jacob of old, who wrestled with the angel until the break of day, and then said, "I will not let thee go, except thou bless me. . . . And he said, Thy name shall be called no more Jacob, but Israel; for as a prince thou hast power with God, and with men, and hast prevailed." Jacob was determined to have a blessing, and would not give up until he received it. But I have seen people who would spend hours and hours upon their knees, and yet it would not do them a particle of good. All the spare time they could get was given to reading the Word and in prayer, and yet their prayers seemed to avail nothing. They did not appear to make any spiritual progress. Now there are always reasons for such, and when there is not a spiritual advancement through such continued prayer and supplication, there needs to be a little searching done to find out what is in the way. If we pray for a selfish purpose, then James says we receive not, because we ask amiss. People

sometimes pray and pray, and keep on praying, and never do any believing; that is, at least, bringing it down to a present belief. They hope the Lord will answer some time in the future, but as long as it is put so far in the future there is not much danger of prevailing with God; especially when we know what his will is in the matter; and if we do not know his will we can come earnestly and find out about it.

I once knew two young ladies who were in the habit of doing much praying, and God had often manifested his power in answer to their prayers. Ofttimes they would become burdened for souls, or have some special petition to send up to the Lord, and would go in earnest prayer. One would pour out her heart to God and ask for what was needed, and receive an answer, and then go about her Master's business; while the other would still plead and plead and pray without believing, and perhaps after hours of supplication and being wearied in body would lie down even then without any definite answer. Sometimes people pray all night long when a five-minutes prayer would avail much more if they would just consider the word of God true, and step out upon his promises with faith and trust. Prevailing prayer does not always mean importunity, or long continuous asking. We have a good illustration of prevailing prayer and importunity without receiving in the case of Elijah and the priests of Baal, in 1 Kings, eighteenth chapter, beginning at the seventeenth verse. Here was a test to be made as

to who was the true God to worship; and Elijah told the people, "If the Lord be God, follow him; but if Baal, then follow him." And there were four hundred and fifty priests of Baal got together to test the power of their god, and only Elijah to test the power of the God of heaven. They were each to take a bullock, and sacrifice the same, and the test was to be as follows: he said, "Call ye upon the name of your gods, and I will call upon the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock, . . . and dress it first; for ye are many; and call upon the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called upon the name of Baal from morning even until noon, saying, O Baal, hear us; but there was no voice, nor any that answered, and they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any answer, nor any that regarded.

"And Elijah said unto all the people, Come near unto me. . . . And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and put in on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

"And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it,

they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."

Now here we see where there was importunity by the priests of Baal in their asking and keeping up a continuous asking all day long, and they were just as much in earnest as was Elijah. But there was something in their way to keep them from receiving an answer. They were asking from a source from which they were unable to receive the fulfillment of their request. But on the other hand Elijah prevailed in prayer with the God of heaven, and yet did not have to keep up a continuous asking. He went at it with all confidence and with such implicit faith and trust that he knew the God of heaven would answer. And God did not disappoint him.

When Jesus prayed at the grave of Lazarus it was a prevailing prayer, and he even thanked God for answering before there was any sign of the work being done. When the stone was taken away from the place where the dead lay, Jesus lifted up his eyes, and said, "Father, I thank thee that thou hast heard me." There was no sign yet of any work having been done, but he knew that the Father heard him, and then in such confidence he could move forward and perform that which he desired. We have the precious promise that when we come to the Lord he is willing and ready to hear our prayers; and not only to hear, but will answer. And it is our privilege when we pray not only to believe, but also to receive. Jesus said,

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:24.

HOW TO MAKE THE LORD HEAR.

It is a matter of great importance to every one who is desirous of receiving anything from the Lord to know how to make the Lord hear. Many have prayed and spent hours in earnest supplication to God, and yet did not believe that the Lord heard them; consequently, did not receive an answer. Now there are various reasons why prayer is not heard, and it is well for us to look into the matter from the Bible standpoint. First, let us consider the sinner. He comes to the Lord, realizing his condition, and if he is willing to submit his case wholly into the hands of the Lord and repent of his sins, and make all wrongs right as far as lieth in his power, and is willing to obey God, then the Lord will hear him. There is no doubt whatever about that. He has the word of God upon his side and he can stand upon the promises of the Word, knowing that God does hear him. But suppose the sinner is not willing to forsake his sins; is not just willing to meet the conditions laid down in the word of God; does not feel like forgiving some one who has wronged him. The Lord will not listen to such prayers; because we read in the Word, "If we will not

forgive men their trespasses, neither will our heavenly Father forgive us our trespasses." As long as we hold to sin we can not expect the Lord to lend a listening ear. But when we forsake sin, and call upon the Lord, he has promised in his word that he will not turn us away. He loves to hear our humble petitions; and he says, "If we confess our sins, he is faithful and just to forgive us our sins." But now, that is on condition that we obey his word; that we will make our wrongs right; that we will forgive others, and obey whatsoever the Lord has commanded. David says in Ps. 66:18, "If I regard iniquity in my heart, the Lord will not hear me." So long as the sinner is not willing to give up all his sins, he can not expect pardon. Neither can he expect the Lord to lend a listening ear. But when there is a turning unto the Lord and real earnest supplication and petitions sent up unto him, he will hear; as the Lord says, "Then shall ye call upon me, and ye shall go and pray unto me, and I will harken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart."—Jer. 29:12, 13.

But there are others besides sinners who would like to know how to make the Lord hear. It is often the case that the children of God come to a point when they are very anxious to know whether or not the Lord is lending a listening ear. Again, there are a great many who do not profess to be sinners, yet as far as salvation is concerned they only have an empty pro-

fession, or are living in disobedience to the will of God. Now "the Lord is far from the wicked: but he heareth the prayer of the righteous."—Prov. 15:29. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."—1 Pet. 3:12. Here we see the great necessity of being righteous in order to make the Lord hear us. And it is only upon conditions that he will hear the righteous, and that is, that they are in perfect submission to his will, and will obey him. I have known persons who would pray and call upon God with much importunity, and try to prevail upon him to come to their terms and do as they desired, when their desires were not in harmony with the will of God. God never promised to hear and answer such persons. But he says, "This is the confidence that we have in him that if we ask anything according to his will he heareth us." So it is necessary then to ask in accordance with his will, and not in accordance with our will, unless our will is in harmony with his. His word is his will. And if we can not find anything in the New Testament to uphold us in calling upon God for a certain thing, then we can not expect the Lord to hear us. There are times, it is true, that we are unable to know the wisdom of God concerning granting certain favors unto us; but at such times as that, we throw our will into perfect harmony with the will of God, and ask him to do as seemeth good unto him, and we can believe just as

firmly as if we knew his will; we can exercise the same amount of faith, knowing that the Lord will grant unto us our request, provided he sees in his wisdom that it is for our good to have it; and if not, it is our privilege to so firmly grasp his promises and hold him to his word, that he will let us know either why it is not granted, or that it is not his will to grant it; and when we know that it is not his will to grant a thing unto us, it is none of our business why it is not done, if he does not see fit to show us. But it is our privilege to know the will of God in some way. We may not always know it in a minute concerning special points, nor in a day; but in times of necessity and in urgent cases it is possible for us to know our privilege, and that right speedily. It is too often the case that people come to the Lord in a kind of sleepy, lazy manner, and tell the Lord about what they want, and go off about their business, expecting the Lord to fulfill his promises, when they have not offered up the prayer of faith.

The people of what is considered the religious world of to-day, as a general thing, have not been taught to pray the prayer of faith. And where religous bodies are gathered together in the stylish so-called churches of to-day, were the Lord to lend a listening ear to their prayers and grant an instantaneous answer, there would be such an upheaval and awakening among them that they would be frightened almost out of their wits, and would think the great judgment day

had come upon them, so surprised and astonished they would be; because they pray and do not expect an answer. I have been in such assemblies where they prayed for the power of the Holy Ghost to come upon them, and had their prayer been answered as on the day of Pentecost, they would have fled from the house in fear and amazement. I have heard preachers who were too stylish to bend their knees in prayer, stand in the pulpit and make their confession to God for the people something like this: "O Lord, thou knowest that we are all wretched creatures; we like sheep have gone astray. We acknowledge our sins in thy sight. We bewail our wretched and undone condition. We have made many crooked paths, and left undone things we should have done, and have done that which we should not have done. We sin more or less every day in thought, word, and deed, and ask thy help that we may continue faithful unto the end, and receive forgiveness of our many transgressions; and when done here on earth with the turmoils of life, be saved in heaven forevermore. Amen."

Now this is only a fair sample of the prayers in a great number of the churches of to-day. The low state of spirituality is not to be wondered at among those who are compelled to receive such teaching, being kept in ignorance of what real Bible salvation means. And those who listen to such prayers and such preaching are apt to offer similar prayers in their homes, and just about as faithless. This prayer

is offered, and if another one is offered in fifteen minutes, one hour, or a day afterwards, it is a prayer of similar words, acknowledging themselves to be sinners in thought, word, and deed, which is just as big an acknowledgment as the Devil would dare to make, and the next time they pray they repeat the same thing. Always sinners, and hope to prove faithful in continuing in sin, and then expect the Lord to save them when they come to die. If people who offer such prayers would just begin to compare them with the word of God and his promises, they would not wonder at the Lord not hearing. He does not pay any attention to such prayers. They are like chaff which the wind driveth away. But so many say, "We must acknowledge our sins; we can not live without committing sin." Yes, it is true, if a person is a sinner he must acknowledge his sins; but the Word says, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord; and he will have mercy upon him; and to our God, for he will abundantly pardon." — Isa. 55:7. But suppose a person comes to the Lord and is not willing to forsake his way? Then the Lord will not pardon. Let him come and acknowledge his sin and forsake his evil way, and the Lord grants the pardon, and he is no longer a sinner, but a child of God just as long as he does not commit sin. Sometimes preachers even declare that we can not live without sin, and acknowledge that they themselves sin every day. But they

make a greater acknowledgment than they have any idea, although it may be true that they sin every day. The Word of God tells just where they belong. It says in 1 Jno. 3:8, "He that committeth sin is of the Devil," and the next verse says, "Whosoever is born of God doth not commit sin." And now we can tell why such ones do not receive an answer to their prayer, and have an experience of salvation that they can enjoy. David says, "If I regard iniquity in my heart, the Lord will not hear me."—Ps. 66:18. As long as people regard iniquity or wickedness in their hearts, and are not willing to forsake all such and make up their mind that they not only will, but go about it with a determination, and do the forsaking, they can not expect answers from the Lord, or even to have him hear them.

There are some who are real children of God and have set their stakes, as it were, in regard to certain things they desire, and expect to bring the Lord to their terms. But now if such stakes are not set in line with God's word, the sooner they are pulled up the better; for you may continue asking and pleading, and keep on asking, and if you are set in your way, that you will have God to step off his promises in order to answer you, or that you will not yield your ways, and stand on his word, and still continue your pleading, it throws open an avenue for the enemy of your soul to come in with his transformed light; and he will give you an answer, and try to make you

believe that it was God answering, when God had not even heard you. Now this is in a case where one will not yield to the will of God, but wants his own way about a thing. The Devil can transform himself into an angel of light, and will grant a real blessing unto those who are not willing to yield to the Lord, and this is where people get deceived. But there is no danger of an honest soul getting deceived, or at least remaining deceived, if they will keep their hearts open to the truth and a willingness to walk in all the light of God's word and be submissive to his will at all times.

Then what are we to do in order to have the Lord hear? The Word says, "Knock, and it shall be opened unto you."—Luke 11:9. "If we ask according to his will, he heareth us."—1 Jno. 5:14. "Ask in faith nothing wavering."—James 1:5-7. "Draw near with a true heart, in full assurance of faith."—Heb. 10:22. "Come boldly."—Heb. 4: 15, 16. Come humbly. Ps. 10:17. Come in perfect submission to the will of God. "Not as I will, but as thou wilt."—Matt. 26:39. When the will is in perfect line with God, there can be perfect confidence that he hears; like Jesus when he prayed to the Father, and said, "I know that thou hearest me always." When we are in just as perfect submission to his will, as was Jesus to the Father, we can know that he heareth us always.

HOW TO MAKE THE LORD ANSWER.

After knowing how to make the Lord hear it is not so difficult to know how to make the Lord answer, because it requires about the same to get him to answer as it does to get him to hear. And he not only loves to hear our humble petitions, but he loves to answer; for we read that he is much more willing to give good things to them that ask him than parents are to give good gifts unto their children. The Word says, "My God shall supply all your needs."

Indeed it is necessary in order to get an answer from God to get settled on his word; for we are to believe on Christ through his word. Jno. 17:8. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."—Jno. 12:48. Here we see the great necessity of believing the word of God and obeying it, because we will be judged by it in the last day. And it is necessary for us to have the words written in our hearts in order to believe him. Heb. 10:16. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:10.

The Lord has promised to hear and answer those who believe; and it is wonderful when we begin to examine the word of God to see the great and precious promises that are given therein; and Peter tells us that through receiving this faith and entering the

divine life, we have access to these precious promises through the Lord Jesus Christ. Now it is just as necessary for us to get settled upon the Word in order to have the Lord answer, as it is to have him hear us. It must not be a mere head belief, or simply looking at it from a standpoint that it is written in the Word, but we must have it written in our hearts with such confidence that we can come boldly to the throne of grace, knowing that the Lord does hear our humble petitions and grant an answer. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."—1 Jno. 3: 22. This tells why we receive of him. But now the prayer of faith must be sent up, and there must be no doubt or waver, but get such a hold on God that we will take him at his word.

People often get a wrong idea of how to get hold of the promises of God, and will strain their mind and nerves, and make great physical exertions, weep, and sometimes scream at the top of their voice in order to attract the attention of the Lord; and then perhaps not accomplish any more than had they just come humbly to him, believing his word because he said so; because that point must be reached before an answer will come, even if one goes through all these exertions. One person may make a great ado in prayer, an be very boisterous and loud, and yet not have any more power with God, and perhaps not as much as one who comes quietly in faith believing. Noise is

not power with God. A person may go about with all quietness, and be filled with all the fullness of God, and filled with the power of God; while on the other hand a person may be very noisy in prayer and supplication and have no power with God whatever. Nevertheless the power of God often causes some to be boisterous to some extent, while others are just the opposite. However, the Spirit of God does not behave itself unseemly.

I once learned a beautiful lesson of trusting God and standing upon his promises when human aid was of no avail, and only the strong arm of the Lord could be relied upon for help. A few months before I had been placed in a very responsible position in the work of the Lord. I asked God for the gift of faith, as it was almost a case of necessity for me to have that gift to use to the glory of God in doing the work he had for me to do. But at the time, I was not expecting him to witness in the way he did to the fact that he had granted me the request. On the 23d of December, 1890, as I was sitting in the office at my desk some one came hurriedly, stating that a barn was on fire which stood within about thirty-five feet of our dwelling-house. The wind was blowing a regular gale in a direction which was taking the flames directly upon the house; and there were small buildings, lumber, and other things between the barn and our house, which would give a chance for a sheet of fire almost all the way between the two buildings. The

barn belonging to another party was filled above with hay, and below with straw; and in a few minutes it was all ablaze. I seized a pail of water and ran upon the roof of the west wing of the house, and soon had the roof wet. By that time the flames had formed a solid sheet between the two buildings, and the house was already on fire; and it was only a few minutes until all means of throwing water was shut off from one side, and people said the house would burn, and quit throwing water. A few continued throwing water from the other side, but it appeared to be a hopeless case. As I would walk up the roof now and then between the rolls of flames to dash a pail of water on the roof, I called mightily upon God each time to save the building, telling him that it was consecrated to his service, and I could not see where he would get any glory in letting it burn; and I said, "Lord, you have said in your Word, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done.'" A brother told me to come down, as there was no chance to save the house; but I felt that God was hearing prayer, and told him to carry more water, and said, "Now, Lord, I am abiding in you, and your words abide in me, and I believe your word, and now put this house in your hands, and ask you to save it, and believe you will do it." One side and end of the house were then on fire, and the flames mounting up into the air. All but one or two had quit throwing water, and they also were now about to

quit. And just as I had made my prayer to the Lord, telling him that I would trust him to save the building, another brother came from the room below, and said to me to come down, that there was no chance of saving the house, as my room below was on fire. I knew it was on fire on the outside, and now to think that it was also on the inside, surely it was a desperate affair. But here I had just made my prayer. I had said, "Lord, I believe your word, and I will trust you to save the house, and believe you will do it." I hesitated a moment when asked to come down, and replied, "No, sir! bring more water!" And as I took a decided stand on the word of God, doubting nothing, but believing that God would honor his word, immediately the Lord caused the wind to change, and took the fire from the barn away from the house, and in a few minutes the fire was extinguished from the house. As that was done I looked across at an adjoining house in the direction the wind was blowing, and saw it just ready to burn; and knowing that if that house burned, with the wind in that direction, our office across the street would burn also. Looking up to God, I said, "Lord, save both buildings;" and the wind immediately changed, blowing the flames directly between the two buildings until the barn was entirely burned. There were others praying and sending up their united petition, but only the hand of the Lord saved those buildings; and, no doubt, had we not stood firmly

on the Word, they would have been destroyed by fire. And behold, when the fire was over and we went into the room, we found that there was no injury done on the inside by the fire. God had overruled the whole matter. To him be all the glory.

Although this was a very severe test at the time, yet it has been a wonderful benefit to me since that time, even in praying for the sick, or anything needed, knowing that it was safe to stand upon the word of God, and receive from his hand that which he had promised. But it took a perfect submission to the will of God, so much so that I was perfectly willing to see the house burn to the ground if God could be more glorified in it; and God, knowing the willingness of our hearts, was not slow to answer.

In the tenth chapter of Daniel we have an instance of how Daniel for three weeks mourned before the Lord with his petitions. Finally the Lord told him that from the first day that he had set his heart to understand, his words were heard. The Lord heard him from the beginning, but Daniel kept his earnest supplications and petitions ascending until the Lord spoke.

Too often people quit asking before they get an answer from God. If the request is pressed as earnestly as was that of the Canaanite woman, it will not take very long to get an answer. She knew the power of God and something about what he had promised to those who would believe upon him. But

when she came with her earnest request, "he answered her not a word." She pressed the matter still further, and the disciples told him to send her away. Then he repeatedly gave her words that would apparently seem discouraging. This was done in order to show her faith and confidence in him. But she would in no wise be turned away without her request being granted. Then Jesus said, "O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

When anything that is promised in the word of God is brought to him in confidence, and left to his will in the matter, it will be speedily done; it does not take long to get an answer. A leper once came to Jesus and worshiped him, saying, "Lord, if thou wilt, thou canst make me clean. . . . And immediately his leprosy was cleansed." We are to believe the Word, then act on that belief, and the answer will be speedily given.

THE PRAYER OF FAITH.

It is useless to offer up any other kind of prayer than the prayer of faith. It takes just such a prayer to move God to answer. Sometimes it may seem that it is hoping against hope, as it was with Abraham. At other times it may seem as if God was against what he had promised to do But wherever

we have a promise in his Word we can rest assured that he will fulfill it if we hold him to the Word by the prayer of faith. He is a God who is touched by our infirmities, and by our earnest appeals for aid. A beautiful illustration of clinging to the promise of God is found in Numbers 14:11-20. God had promised to be with Moses and to lead the children of Israel into the land of Canaan. There came a time when they did that which was wrong in the sight of the Lord; so the Lord intended to disinherit them for it, and raise up a nation that would be mightier than they, because they were disobedient. But Moses feared that the Egyptians would hear about it, and have reason to believe that God was not able to deliver them, so he offered up a prayer, saying:

"And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, "The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, (and by no means clearing the guilty,) visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now."

Now here Moses offered the prayer of faith because he had the promise from God, and he believed that God would fulfill his promise; therefore he prayed earnestly. And what did the Lord do?

When Moses asked for the pardon of those people he said, "I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord."

In James 5:15 we read that the "prayer of faith shall save the sick, and the Lord shall raise him up." Now this is done upon conditions that he will obey the word of God as given in this chapter. But without meeting the conditions of the word of God a person is not profited himself, though he may have great faith. "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—1 Cor. 13:2. Charity here means the real love, or grace of God in the soul; and unless the one who exercises the faith has that, his faith will profit him nothing, even though it may benefit some one else.

Now when we ask God for anything which is in accordance with his word, we should believe, not only that he hears, but that he grants us that for which we have asked. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." —Mark 11:24. One version of the Bible reads, "Believe ye have received." This makes it very positive and strong. But remember when Jesus prayed for the raising of Lazarus from the tomb, he thanked the Father that he had heard his prayer, even before the work was done. As he lifted up his eyes, he said, "Father, I thank thee that thou hast heard me."

Yet Lazarus had not been raised. But Jesus knowing that the prayer of faith had been offered, knew that his heavenly Father heard his prayer. So it is with us. We can put such implicit confidence in God, when we know that all conditions are met, that we know that he hears us.

It is often the case that people have a wrong idea concerning faith, and imagine it some monstrous thing almost too big for them to have anything to do with, or that it is just beyond their reach; and conclude that a person must be wonderfully favored of God above almost all common people in order to pray the prayer of faith. They forget that it is merely taking the word of God and believing it. We are to go to the Lord like a little child to its mother, and ask expecting to receive. Instead of being something just beyond our reach it is one of the most simple things we can imagine. In order to show the childlike simplicity of the prayer of faith we will give you an incident which took place about two years ago. Two little girls, the elder being three and one-half years old, and the other eighteen months old, were at home one Sunday morning. It was winter time. On Wednesday night before there came a snow-storm, and from that time until Sunday the wind and snow were blowing furiously without. There was a brick wall under the house for a foundation. In some way a cat had gotten under the house the night of the snow-storm, and no doubt the hole where it got through

was closed up by snow, although we never could tell how the cat got under the house, whether through some hole under the ground, or from the attic between the rafters. However, it was there, and during the remainder of the week was pitifully crying out, and was cold and hungry. On Sunday morning as the remainder of the family had gone to meeting, these little girls came to their mother very much troubled, and told her all about how the poor kitty was hungry and cold, and was crying for help. Finally the older one said, "Can't the Lord get the kitty out?" "Yes," was the reply, "if you will go and pray, and ask him to do it." She called her little sister, and they ran into the other room, and got down with their faces in their hands, down upon the floor, and said, "O dear heavenly Father, bless the kitty. O dear heavenly Father, make a hole; dig the snow away, and let the cat out. Amen." Thus ended their prayer. Rising quickly to their feet they stood a moment as if waiting to know what to do next, then immediately started for the window, and pressed their faces tightly against the window pane, and watched intently for a few moments to see the cat come; nor were they disappointed. Scarcely had a minute passed by until they began to leap and shout, and cry out, "It's a coming! it's a coming!" Sure enough! there was the cat coming jumping through the deep snow toward them. And they were very thankful to the Lord to know that he had made a

way for the cat to get out. Upon the family's arriving home the little girls ran to meet them, crying out, "O papa, we prayed the cat out! we prayed the cat out!" No one could make them doubt that the Lord answered their prayer, neither do we doubt the same.

This is a beautiful illustration of the prayer of faith, and after it was offered to God they acted it out. When they had prayed they expected nothing but to see the cat, so they pressed their faces against the window pane until they saw it come.

A few months ago while at a camp meeting an invitation was given for those to come forward who wished to be prayed for, or seek anything from the Lord. A little four-year-old girl came forward and knelt at the place of prayer, and began in these words, "O Lord, I want an apple; dear Lord, I want an apple." She kept repeating it until her mother took her away. Shortly after services some one who knew nothing of her prayer called her and tossed an apple into her hands; and she considered that God had answered her prayer. It would be a blessed thing if older ones would learn to come to the Lord with such childlike faith, and when they pray believe that the Lord will grant an answer. Jesus said, "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have

whatsoever he saith."—Mark 11:23. Here we see the answer comes to those who ask and doubt not.

ITS EFFECTS.

Just as sure as the prayer of faith is offered, some thing is going to take place; there will be a fulfillment, because God says in his Word, "Heaven and earth shall pass away, but my words shall not pass away." And, "Whatsoever ye shall ask of the Father in my name, he will give it you."—Jno. 15:16. And "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21:22. Just as sure as such a prayer is offered it will bring an answer from God. When Peter was in prison the prayer of faith was sent up in his behalf, and the effect of that prayer was, the prison doors were opened, and Peter was let out, even while they were yet praying. When Elijah prayed for rain, he did not pray without results following; but he kept praying until he got an answer by the rising of the cloud, showing that there was a sign of rain; and the rain came in abundance, although there had been a drouth for three and one-half years. Where the prayer of faith is offered the word of God will be fulfilled. So if you desire to know what the effect of your prayer will be, read the word of God and find out what is promised for you, and you can easily draw your conclusions as to the result of your

prayer. "The effectual fervent prayer of a righteous man availeth much."

AGREEMENT IN PRAYER.

An agreement in prayer is of much greater importance than many are aware. Jesus said, "I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:19, 20. In order to have a perfect agreement in prayer there must be a perfect unity of faith; there must be perfect harmony and all of one accord. Here is a very important point for all the people of God to consider. Many a prayer has gone unanswered, many a work failed to be performed where the children of God were interested, because there was not perfect harmony, unity, and agreement. After Peter and John were arrested and brought before the council and threatened if they spoke any more in the name of Jesus, their company gathered together of one accord, and in perfect agreement, and sent up their petitions to God, asking that in all boldness they might be enabled to speak to the people in the name of Jesus, and that the Lord might stretch forth his hand to heal the sick, and wonders be performed. Such a prayer did not go

unanswered, but God manifested his power, and the people brought their sick into the streets, and they were healed every one. It is through following the word of God that his people are brought into the "unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the the fullness of Christ."—Eph 4.13. It is then that we can be perfectly agreed together and of one accord. Wherever two or more of God's children assembled themselves together for prayer that we read of in the Bible, and they were of one heart, and of one mind, and offered up the prayer of faith, it resulted in an answer from God, aud his power was manifest in their midst. Now if there is a perfect agreement on the word of God in prayer, one of three things will take place. Either the agreement will be broken, or the word of God will fail, or the work will be done. And if the agreement is not broken, then it lies with the other two; and God says that heaven and earth shall pass away, but his word shall not pass away; and his word is forever settled in heaven. So then there is nothing left but for the work to be done. It might be put to a little closer point than this, upon two conditions: If the agreement is made according to the word of God, the agreement will be broken or the work done.

Right here is a point worth considering. God's children do not always need to be together in order to be agreed concerning any case. Neither is it always

necessary for them to know of the cases upon which they are agreed. For instance, two persons may be living up to all the light they have on the Word, where they can get answers from God. If they are together, before separating, knowing what each other will have to meet, each can be agreed with the other for whatever they might have to meet, that the will of God may be performed in their case; and the agreement is a standing agreement, and should one be called upon to pray for the sick, or offer any special prayer, he will know the other party is in the agreement at the same time. The other party may be sending up a special prayer for something else, knowing that they are both agreed according to Matt. 18:19. And they can be agreed for all that is to the glory of God. Now this agreement is easily entered into, yet it takes a close walk with God for two or more persons to be so agreed with a standing agreement.

A short time ago a sister, who had been healed of consumption three or four years ago while near the point of death, was attacked with the same trouble. She was prayed for and seemed to be healed. After going home she was attacked again worse than ever. As she knelt in prayer one evening she remembered the agreement of God's children with whom she had formerly engaged in prayer and entered into a standing agreement. So she just put her case into the hands of the Lord and entered into the agreement of prayer, and believed, and the cough stopped, and all its effects

were removed immediately, and she was well. In about a week the symptoms returned, but she resisted the Devil at once, and he took his departure, and she went forth praising God for health and victory over the powers of the enemy.

Little children often agree in prayer the same way where they have been taught the ways of the Lord. Not long ago in a children's home we knew of three little girls, about five or six years of age, who came and asked the matron of the home for an apple. They were told that the apples were all gone, and they would have to go and ask the Lord for some apples. The three little girls went off alone and got down in earnest prayer before the Lord and asked him to send apples, so they could have some to eat. In less than an hour from that time some one came to the home and brought a whole bushel of apples, and the little girls were very happy. Not only did they rejoice because of the apples, but because the Lord had heard and answered their prayers.

When God's children meet together and offer up a united prayer in faith, believing for some certain person or thing, the answer comes, and the work is done as requested, if the petition is sent up in accordance with his will. If the children of God in America send up a united prayer for some one in Europe, the one prayed for will get the benefit, and those who did the praying can have the privilege of knowing that it is done. If some one in the midst of their company

needs help, the prayer of faith ascends to God from each one, and the answer descends to the one in need. But now suppose a number meet together to pray for some one who is sick. They all begin to pray. One begins to pray first for the unsaved people all over the world; for God's children in America, in Europe, in Africa, and goes two or three times around the world with his prayers, while another one is praying for something else, and the third one praying for another thing; and likewise, each one praying at random for this thing, or that, and finally one at a time reaches the sick man in the catalogue of things prayed for; and there is no agreement upon the subject for which they prayed, and the sick man does not get much benefit of such prayers; because when people pray in such a general way they do not usually expect much of an answer. The way to pray effectually for a thing is when the request is made known for all to offer a special prayer for that one thing, and leave other things out of question for the time being. It is not necessary for all to be praying aloud, but be agreed with the one that is praying, and let that one pray to the point in faith believing.

It sometimes happens that brethren undertake to offer up united prayer for something when they themselves are not in perfect harmony in regard to something else, and just at the critical moment when there needs to be a perfect agreement, those very points of difference arise in their minds; and sometimes a very

simple matter will give occasion for the Devil to take advantage at such a time to destroy the harmony and agreement in prayer. If the matter is one of no importance, the Devil must be resisted and rebuked, that he have no part nor lot in the matter. But if there are points of difference knowingly between persons that would hinder God from answering, it is necessary for such persons to get such matters out of the way before undertaking to enter into an agreemnet of prayer for the Lord to do a special work, because he knows when everything is clear; and he knows when the agreement is perfect, and knows just when to send the answer. There are those among God's children who have a standing agreement with the Lord and with one another. And there are those of his children who are so isolated from those who have faith in God as never to have the privilege of meeting with them, and their faith is very weak, and they wish they could have some one come and pray with them for their spiritual benefit, or for the healing of their body, or some other favor. But as this is almost out of the question, they can yet enjoy this privilege in a sense. Such ones can call upon God and count themselves in the agreement with God's children, knowing that as they put their case into the hands of the Lord they are agreed with those who are sending up their constant petitions to the throne of grace, and will receive the benefit of the promise in Matt. 18:19. Now this point may be hard for many to understand

until you get to praying over the matter earnestly, then the Lord will help you to understand it. But there are also precious promises for those who have no one else to meet with them. Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—Jno. 15:7.

WHY PRAYER IS NOT ANSWERED.

There are thousands of reasons why prayers are not answered, but it can generally be brought down to one or two things. And almost always when prayer is not answered, the conditions have not been met, nor the word of God fully complied with, or the answer would have been given in some way. David says, "If I regard iniquity in my heart, the Lord will not hear me."—Ps. 66:18. People too often have a head belief instead of a heart belief. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." There is such a thing as a person being very zealous in religious work, and being able to quote readily almost any passage of scripture desired, and present the strongest points of scripture on almost any subject, and yet know but very little about salvation. People sometimes get very zealous on the line of faith and divine healing and other important subjects, and do not have the words

abiding in their hearts. They can only present the letter of the Word instead of presenting it by the power and authority of the Holy Spirit. Again, there are others of God's children who are zealous for the work and prosperity of Zion, yet are afraid to launch out on the promises of God, and throw themselves completely into his hands when it comes to severe tests of faith; and such often fail to receive answers to their prayers which is their privilege to have. Then there are many who are not just willing to walk in all the light of the Word as it flashes upon their pathway. Such will not only stop in their progress in divine life, but will be left in darkness. In order for us to have the real benefits which the word of God has promised unto us we need to see to it that we have moved up to the point where we can have the "seal of the Holy Spirit," where we can abound in the riches of God's love. Now God will not put the seal of his Holy Spirit and sanctifying power upon those who are yet filled with carnality, and are not dead to the world, opinions of men, etc., but they must receive the purging (Jno. 15:2), and be cleansed of all unrighteousness. 1 Jno. 1:1-9. And when they have fully complied with the word of God he will then give them the seal of the Holy Spirit; and until they do reach this point they will have to go through the crucible until all the dross, or carnal mind, is burned out by the fire of the Holy Spirit.

I once visited the United States mint in San Fran-

cisco, and while there saw money made from bars of gold. First the metal was put into a crucible, or place where it was melted for the dross to be taken out, after which it was molded into bars. These were then run through rollers to make them the proper thickness, after which they were taken to another place, where a man sat with a machine, who cut a piece out of a bar the size of a twenty-dollar gold piece. This piece cut out was placed in the balances by another man. If it was of proper weight, immediately the man cut out fifteen hundred dollars from the bar, which he ran through his machine. But as one bar after another was placed into the machine, and the first piece weighed, I noticed that now and then a piece was placed in the balances and found wanting; perhaps only a very slight lack, but it was immediately thrown aside, and with it the whole bar. These had to go back to the crucible and go through the fire, and if it was because of dross the dross had to be taken out; or, if it was pure gold and still lacked, it had to go through the fire and have the lack supplied; because nothing short of the full weight could receive the stamp of the government, which made it pass for full value. Every piece that was put in the balance and found wanting had to be taken back to the crucible. This left a wonderful impression upon my mind. Two scenes or comparisons of the Christian life were drawn from it. First, all the children of God, although they may be real children of

God, yet when it comes to making the consecration to get the seal of the Spirit, if there is any lack, they can not go any further until the lack is supplied; or if there is any dross, they will have to go through the fire or crucible of God's renovating power before he will put his seal upon them. The other scene was that of those who expect to go on in life without doing the will of God, and when the great judgment day comes they will be weighed in the balance and found wanting; and their life and wealth of this world will be lighter than vanity when weighed in the balances of truth and justice. The great secret then of the whole matter of why prayer is not answered, is that of not meeting the conditions of the word of God in order to have the work done.

KEEPING IN LINE WITH GOD.

To be a true soldier in this heavenly warfare it is necessary to keep in line with the Commander and follow whithersoever he leadeth; otherwise the company of followers, or soldiers, will be brought into confusion, then when the enemy is to be met they are not ready for battle, and the victory is hard to win. Many have fallen by the wayside because they have not kept in line with the word of God. His commands are given in the Word, and if we will not follow them, or obey his instructions, we are sure to

meet the enemy at a time when we are not ready to ward off his attacks.

When people are in line with God they will have to obey his voice, will have to follow the teachings of his word, and they know when he speaks. Jesus says, "My sheep hear my voice, and follow me." But soon where people get to listening to other voices they get so they do not love to hear the voice of the Lord.

When the children of Israel were departng out of Egypt they followed the commands from the Lord, and there was a cloud by day and a pillar of fire by night, so they did not need to miss the way. But now his children have the Holy Spirit to guide them and lead them into the way of truth, and his Spirit and the Word agree. Now and then you hear of some who lose the grace of God out of their souls and go on with a mere profession, claiming they are led by the Spirit, and say they do not care what the Word says, just so the Spirit leads, and often this spirit leads them to do things that are contrary to the word of God. Such ones are truly led by a spirit, but it is not by the Holy Spirit; it is by an Antichrist Spirit. People get under an Antichrist spirit and are led in various ways contrary to the Word. They may hold to much truth, but are sure to run on many points of error in direct opposition to the word of God, and generally run off into some kind of extreme fanaticism; and then confusion is almost sure to follow, as such things always work confusion. The time

is here now when there are so many seducing spirits in the world that unless a person keeps in line with God to all the light he gives him, he is very apt to get tainted with some kind of such spirits. Some will run off on one line of error, and some on another line under the same spirit. We have seen persons who were almost continually wanting to preach, and yet never could keep an experience of salvation, and kept claiming that it was because they did not go and preach; when really the trouble was they had a puffed up spirit of preach in them, and when they got rid of that and were willing to settle down and go to work ng with their hands, they could get an experience of salvation, and keep it. There are a great many going about trying to preach, trying to heal the sick, cast out devils, and such as that, whom God never sent; and they claim they would backslide if they did not keep at it, when if they would come to God and get out of their present backslidden condition, and abide in their calling until God did send them forth, they could keep an experience.

When people find that they are being tainted with any false spirit, they should renounce it and rebuke the same at once, and take a stand against it in the name of Jesus. The Word says, "Resist the Devil, and he will flee from you" If people would seek greater humility and keep humble before God in prayer and supplication, they would have less trouble to keep in line with God.

FAITH.

"Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. 11:1. "Without faith it is impossible to please God." To have faith in God is to take his word and believe it, and to realize that when his word goes forth it is God speaking, and when faith and the Word go together in perfect unity something is sure to be done.

In the case of the centurion who came to Jesus in behalf of his servant who was sick, the case was laid before the Master of the sickness of the servant, and Jesus said, "I will come and heal him." But now the centurion felt that he was not worthy to have the Master come under his roof, but told him that he was a man of authority and had soldiers under him, and said to one, Go, and he goeth; and to another, Come, and he cometh; and said to his servant, Do this, and he doeth it. By this he wanted to show that what he said he meant, and that when he gave a command he meant that that command should be fulfilled. And now he had come to one who was able to give a command that would cause the work to be done that was desired. So he said, "Speak the word only, and my servant shall be healed." He believed that when Jesus spoke the word, the work would be done just as surely as he knew that anything would be done that he would tell his own servants to do. Jesus said, "I have not found so great faith, no, not in Israel. . . .

Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour."—Matt. 8:10-13.

Another case of simple faith was shown in the woman who came pushing her way through the crowd of people who were standing around about Jesus, desiring that she might get near enough so as to touch his garment. She had been a sufferer for many years with a bloody issue. And she said in her heart, if she could only touch the hem of his garment she would be made whole, and be healed of her plague. She had spent all her living upon physicians, but could not be healed by any. But as she came behind Jesus and touched the border of his garment, her issue of blood was immediately stopped. Jesus asked who touched him, when, doubtless, Peter said, "Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?" No doubt many of them where touching him in various ways, but theirs was not the touch of faith. Jesus knew that virtue was gone forth from him, and he said, "Somebody hath touched me, for I perceive that virtue is gone out of me." And then the woman confessed what she had done, and told how she had been immediately healed. And Jesus told her to go in peace, and said, "Thy faith hath made thee whole." Others touched him, no doubt, and rubbed against him, and stood about him; but this woman just simply touched him, and the work was done.

This is a good illustration of how many people pray. They pray all around and about the Lord, and at him, and seemingly bother him with many words, when some one else will quietly ask, and offer a few words of the prayer of faith, and receive that for which they ask, to the astonishment of those who have been making such loud supplications. It is not always the long prayer that prevails, but it is the prayer of faith.

THE TRIAL OF FAITH.

Faith is a weapon of warfare, the shield which wards off the darts of the enemy, but there are times when the shield must be tried. When the attacks of the enemy are fierce to the utmost, the one who wields this weapon must do it boldly, knowing that there is a power emanating from heaven which enables a resistance against the most severe attacks of the opposing elements round about.

There must be a determination on the part of the soldier for Christ to go through with victory. When one has Christ enthroned within, meeting with oppositions of the enemy, passing through fiery trials, and enduring hardships and persecutions, does not take away the victory; for this is the victory, even our faith. It is our privilege to have the victory before the severe battle begins, and to continue to have it in

the hottest conflict with the enemy, when Satan is raging with all his forces on every hand. And when the shield of faith is constantly held up and we are moving on the perfect line of truth, the conflict will end with glorious victory. Sometimes from an outward appearance, and were one to go by feelings in the matter, it might seem that defeat could not be avoided. But as the true follower of God does not walk by feelings, but by faith he has the assurance that so long as his faith is centered on Christ, he has the victory through Christ, and all the powers of Satan are unable to make a passage through the presence of God; and his presence is round about us as a wall of salvation. Oh, how precious to be hid away in the secret of his presence, abiding under the shadow of the Almighty!

"Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." —James 1:3, 4. Truly we can be true to God in time of trial, and it will result in rich experiences, and we be entire, wanting nothing, and better fitted for what is before us. Again, the apostle says, "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Then when a people are true to God in all things, and passing through severe trials, we know they are getting much gold; yea, something

more precious than gold. They are having experiences that will strengthen the soul, and enable them to stand more firm, and rejoice in the glory of God. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. 4:17 18. Faith then enables us to look beyond the realm of human vision, and lay hold upon things unseen. It enables us to grasp the eternal promises of God; and as we get a sure foothold upon them, their solid foundation, and the truths implanted in the heart, we learn not to stagger when things are swept away from before our eyes, but continue looking unto Jesus Christ, who is the author and finisher of our faith. And when we learn just what he has promised, and then learn to lay hold upon these promises, with perfect submission to his will in all things, and a determination to go through, our souls will take a wonderful advance, and our pathway will be crowned with victory all the way along.

SEVERE TESTINGS.

This Christian life is called a warfare, a holy warfare, and one need not expect to go through without

having some battles. When men conclude to go to war they generally expect to fight. They go with the intention of gaining victories.

But in this holy warfare our God fights our battles, and as the messenger told Jehoshaphat, in 2 Chron. 20:15, "The battle is not yours, but God's." But this man ended his prayer by saying, "Our eyes are upon thee." When we keep our eyes upon God and go forth by his direction and in the power of his might, there is no enemy that can stand before us. They may be permitted to persecute us, revile us, say all manner of evil against us, but there is a getting hold of God that they can not stand before us. God may not always command the forces just as we would were we to have our way about planning affairs; but he knows just how to defeat the enemy; and he will give us understanding of how to pray, and be submissive to his will; and then it is none of our business what course he pursues. And when we keep our eyes upon him while we go forth to fight, it is really God who fights our battles.

If we are slow in moving out for him, or do not fully measure up to his word as he desires, or become slack in any way, he will chasten us in some way; and if we heed the chastening we will be benefited; if not, we will receive a scourging from him. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom

he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."—Heb. 12:5-8. It is for our profit that our heavenly Father corrects us, "that we might be partakers of his holiness." "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."—Prov. 3:12. "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee."—Job. 5:17-19.

It is really a privilege to pass through trials sometimes, because they bring us out into the deeper things of God and enable us to get better acquainted with him, where we can better know his will, and have a deeper understanding of his word, where otherwise perhaps these things would not have been known. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." It is a blessed thing, and we get the benefits of it when we suffer for righteousness' sake; for. "If ye suffer for righteousness' sake, happy are ye."—1 Pet. 3:14. But the apostle also says if we are buffeted for our faults, it profiteth us nothing. When we are being buffeted about we should examine ourselves in the light of God's word and by his Spirit and

see whether we are being persecuted and are suffering for righteousness' sake, or for our own faults. And if we should find it is on account of our own faults, or mis-doings, then we should come to the Lord, and immediately make all things right with him, and ask him to overrule all the past, and get glory out of it in the end, and destroy all the evil that may have gone forth, and thereby learn a lesson that may be of profit in the future. Jesus said, "If they have persecuted me, they will also persecute you." And when we learn that he passed through such severe persecutions, trials, and temptations, need we be discouraged, knowing that he is our example? because he has promised to help us in every time of need; has promised to be our help and our stay, and the Holy Spirit to be the abiding Comforter to dwell within, to lead us into the ways of all truth. The most severe testing time is the very time when we need to stand true to God, because to give way then means defeat; means a victory for the enemy. But God is able to deliver in every time of trouble, yet he wants to be inquired of; he wants to hear a petition going up in behalf of our needs; though it only be a gentle whisper, moving of the lips, or the silent prayer of the heart in fervent, humble petition, he understands it all, and does not pass it by unheeded.

FAITH AND TRUST.

Now we come to something of great interest to the follower of the Lord Jesus, something worthy of much consideration. We have now learned about faith; of its necessity, and how to make use of it. But there are those who have much faith, yet do not know much about trust; who have not yet learned the secret of perfect trust. People sometimes in order to exercise these graces of the Spirit get into a habit of straining the mind and nerves to exercise them. But that is all unnecessary. While it is necessary for us to get in earnest, and have a real holy zeal in the work of the Lord in the exercise of these things, yet that is different from straining ourselves in order to exercise them

A brother who had for years been under the influence and power of false doctrine, insomuch that his mind was in almost a constant turmoil, when awakened to his condition found it very difficult to lay hold upon the promises of God. Through the united prayers of others he was enabled to find deliverance from the binding powers of Satan, and renounced his false teachings; but his mind had been so impaired by the enemy that it was hard for him to exercise faith, and hold a real victory over the power of the enemy for any great length of time. He finally reached the point where, after commencing like a little child to learn the simple teachings of the Word

and Holy Spirit, he was enabled to exercise considerable faith; yet would strain his mind in order to do so; and brought his mind and nervous system into a great strain in order to hold what he would apparently gain. One evening while having a battle with the enemy on this line he came for aid, that he might know what was in his way of retaining a real victory. He said that he had been told that he lacked trust, but did not know how to exercise that trust, as he had been straining his mind and nerves very much to do so. We then asked him if he had been straining his mind and nerves concerning a place to stay that night among his friends with whom he was making his home, to which he answered, "No;" and said that he did not bother over that a particle. He knew that he was welcome, and knew that his friends would not turn him out; and had not bothered a particle about it. So we told him that was exactly what was meant by trust; that was perfect trust, because he knew everything was all right concerning his remaining there, and all he had to do was to keep in line with the rules of the house, and everything would be all right. He saw the point and saw that it was not necessary for him to strain his mind in order to trust himself in God's hands, who was much more able and willing to give good gifts and to keep him than any earthly parent could possibly be. The next day he came again and was rejoicing that he had learned to trust the Lord so easily as he did his friends, and

it had given him rest and peace of mind as well as of his soul. In order to exercise faith we take the Word and believe it because God has said it. And in order to exercise trust, when a thing is placed into the hands of the Lord we just leave it there and do not need to bother about it, knowing that we have his promise as evidence that it is all right.

The man who deposits a hundred dollars of gold coin in the bank and receives a receipt or check for the same, if he knows the bank to be a reliable one, does not go around every day and bother the banker, and want to look at his pile of money to see whether he has it on hand yet; but he just goes about his business, and the only thing he needs to look after is to see that he still has the receipt or check. The bank is all right just so long as he keeps the check. Then when he wants to make a draw on the bank he presents his check and receives just as much as he desires of that amount. He has faith in the bank and then trusts them with his money, knowing that as long as the bank is reliable there is no danger of loss. When we get our hopes fixed on Heaven's bank and eternal things, we know that there is no danger of a failure; for God is eternal, and when we step out upon his promises and get the seal of his Spirit, we can draw our supplies from him at any time we desire. When the disciples were out in the ship in time of storm and the waves were beating and the winds blowing furiously, they were very much afraid and called the

Master. He rebuked the wind and storm, and his voice was obeyed, and there was a great calm. Then Jesus asked them, "Why are ye so fearful? how is it that ye have no faith?" They saw that he had power to command the waves and the storm and do wonderful works. They had seen him perform wonderful things before this time, yet they became very fearful as the storm was raging about their ship. Just so it is with people when persecutions, trials, and temptations seem to come in upon them like a flood; instead of exercising their faith and keeping their eyes on the Lord for help and protection, with a perfect trust in him, they become excited, and are like Peter when he went to walk upon the water; he looked to the waves instead of to the Master, and began to sink. An unwavering faith and perfect trust in God will take one through the most severe trial and test that it is possible for one to undergo, and the Lord will prove true to his word in every time of need.

SPIRITUAL TESTS.

It is not always concerning temporal things and business affairs and such like that we are tested. But it is the business of the enemy of souls to contest every step on the way to victory. He will contest our salvation, and if possible try to get a person to reason with him; and when you reason with the Devil you

will find a good reasoner if you will take him on his line of thought. He will quote scripture, and give some plausible illustrations, and logical reasonings. But when he is met as Christ met him, with a "Thus saith the Lord," "It is written," and then tell him what is written, and where it is written, and such like, he is not very long in taking his departure. But just begin to reason with him awhile and he will get you entangled in argument until you find yourself badly entangled, unless like the Master you give him a sharp rebuke and command him to take his departure.

Perhaps it would be a benefit to some one to give a little of my own personal experience on this line. At the age of fifteen I was converted and received a real change of heart. The enemy of my soul was never able to deny that fact, neither did he undertake it. For about ten years I lived to what light I had, and after that began to obtain more light concerning entering into a deeper experience of divine life, or entire sanctification. But being away from home, and having no one to teach me the way of holiness, the Lord began to instruct me in his word, and after a few months I was enabled to see just what the Lord required of me in order to obtain the experience desired. There had been a hungering and thirsting for something more, for a deeper experience. I had been taught that this satisfying experience could not be obtained until just before the time of death But as I read in the Word that without holiness no man

should see the Lord (Heb. 12:14), and that we were to live in righteousness and holiness all the days of our life (Luke 1:75), and that Jesus in his last prayer (Jno. 17:17-20) prayed that we might have that experience, I began to see very clearly what my privilege was. And as his Word says, "As he is, so are we in this world," and that we ought to walk even as he walked, so it was a closer walk with God than I had been accustomed to walking. It was not very long until I reached the point where I made a full consecration, and died the death to the world, and like the apostles for whom Jesus prayed, I was in the world, but not of the world, having that worldly disposition taken out of my heart. When I reached the point where I positively knew that everything was laid upon the altar Christ Jesus, then I realized of a truth that the altar sanctified the gift, and my heart was cleansed from all unrighteousness. The word of God began to open up unto me as a new book, and as I went about my Master's business doing his will as far as he made it known, I had many rich experiences. Although, being of a very quiet disposition naturally, I could not leap and shout as some, yet it was my privilege to be filled with all the fullness of God. A few months later I was called by the Lord to accept a responsible position in his work. For some months everything went so smoothly with perfect victory all the way along, and nothing that I could call a very severe trial or battle, because my eyes were stayed upon the Lord.

Yet there came a time for advancing further against the enemy, and the Lord saw it was necessary for me to know more about a perfect faith and trust in him in order to deal with other souls. So he permitted me to be tested, to fit me for the work he had for me to do. While my soul had been abounding in the riches of his glory for these months as I was busily engaged in my work, one day a suggestion was made to me by a silent voice that I had not had any overflowing blessings for a few days. This did not disturb me, as I felt at perfect peace with God. But soon after this, that was presented again and again. Finally the silent voice or impression came on this wise: "Now here it has been almost a week since you have been in this condition." I felt that my soul during this time was at peace with God, and was trusting my case in his hands. However, I began to search my consecration, as the accuser suggested that there must surely be something wrong. I began to search my heart, and said, "If there is anything wrong, Lord, I will make it all right," and I began to search my consecration, and asked the Lord to search me; and feeling that all was fully in the hands of the Lord, I began to dismiss the matter from my mind; but the suggestion came like this, "If you were sanctified, you would not have a lack of that great joy." Then I said, "Lord, if I am not sanctified, I am willing to get sanctified." So I began to reconsecrate myself to the Lord on that line, and I realized that I was fully consecrated to God,

ready to dismiss the matter again; then the accuser said, "When a person falls from sanctification he loses his justification also, because he must commit sin in order to fall." Yes, I realized that was so, and then came the words, "You are not saved." I saw at once that it was the enemy talking to me instead of the Lord, and like a flash from heaven I rebuked him, and said, "I know I am saved through the grace of God; yes, and sanctified, too." And I boldly declared it, and the enemy took his departure. He saw that he was the one defeated instead of me. He thought because I was young in the Lord's work I was unable to know his devices. But the Lord was a match for him, and he lifted up a standard against the enemy, and instead of my defeat and overthrow, the Lord knew just how far to permit me to be tried and tempted. This has been a source of much help to me since that time; not only for myself, but in dealing with others. The Devil is sure to overstep the mark, and we can have the victory over him as long as we keep our eyes staid upon the Lord. And we can say like Paul, "I can do all things through Christ which strengtheneth me."

There are some who worry and fret and have an abundance of trouble when it is their own fault, and would they put forth as great an effort to gain a victory and keep it as they do to pet their troubles, there would be a wonderful change and the enemy of souls would be defeated.

A few years ago I met a brother who was weighted down with trouble and sorrows much more than with the glory of God, and was much of the time mourning over his trials and temptations until his lot did really seem to be a sad one. During my Christian experience I had been having sweeping victory over the powers of the enemy, even through the severe trials and temptations, because I kept my eyes staid upon the Lord, and looked for victories instead of trials.

In considering the case of the brother, although being young in the gospel work, I concluded that if people were in such a condition it was their own fault, and that I could feel as bad as any one if I desired. So I concluded to try an experiment, but first asked the Lord not to permit me to fall into the hands of the Devil. I had nothing whatever to feel bad about, but threw myself on a couch and began to sigh and try to feel bad over something. It was but a few minutes until I did really begin to feel miserable. Some one came and desired to know if I was in trouble, but I turned away and would not answer. In a short time I was feeling miserable enough to weep and moan, and even bewail my condition. I then went to my room, fastened the door, and began to call mightily upon God for deliverance from such a condition, and had to put forth quite an effort and take God at his word to gain the victory over the powers of Satan. I there learned the lesson that any one can feel bad and have a sorrowful time whether or nor they really have anything

to feel bad about; but I never desired to repeat the experiment. I have also found that God has power not only to deliver from such a condition, but can keep the soul filled with glory even through the most severe testings.

TESTS FOR TEMPORAL THINGS.

By temporal things we have reference to our needs in our every-day life aside from spiritual things. It is too often the case that people forget to take their business affairs and daily needs to the Lord, and ask him to supply; yet it is our blessed privilege to come to the Lord with our simplest needs. If we can come to him and tell him all about our troubles and trials and temptations, and get spiritual help, why not come and tell him all about our daily needs on other lines, when his Word says, "My God shall supply all your needs." And he is able to do so; for we read in Eph. 3:20, that he is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Now just read that passage over and over again, and see how much there is in it, and if there is any doubt about his ability to fulfill his promises in supplying our needs.

Now when we put ourselves wholly into the hands of the Lord, and decide to trust him for everything concerning our daily needs, we will find that we will make

great advancement in faith and spiritual matters. Not long ago a Christian family who had but very little of this world's goods, and were giving their entire services to the Lord, and at the time were receiving no recompense for the same by way of salary, determined that the word of God should be fulfilled in them, and he was under obligation to supply their needs. At first there were some very severe tests. At one time the wife was ready to do a washing and had no soap, neither had she any money to buy with, and did not wish to borrow as she had nothing with which to repay; consequently, she decided to go and ask the Lord to furnish her some soap. While on her knees praying, a lady called at her door and handed her a cake of soap. At another time they were out of thread and had no money with which to buy. The Lord was besought regarding the same and in a little while some one came and handed the children some pennies, and the children ran to the parents with the money to be used in buying their thread. For this they gave God much praise and glory. It was a very small matter, yet it was much to them in time of need. Some time ago at a faith home where they were trusting God for their daily needs, as well as for spiritual help, the last bit of coal was placed in the stove, and as that was about to be exhausted and the fire began to go down and the rooms get cold, those in the home gathered together for a little prayer-meeting for the special purpose of asking the Lord for coal. It was

coal that was needed, and coal was what they prayed for. And as they referred the Lord to his promises in his word, and his word says (Matt. 18:19), "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," they believed, and it was coal that they received. They did not have the money, and knew not where to get it; but they sent their petition up to the Lord, and in a short time a man drove up with a ton of coal, and left it for them to use, stating that a merchant in another part of the city had sent it. This merchant knew nothing about the prayer that had been offered up, only as the Lord moved upon him to send the coal. It is when people get in great need of a thing that they can grasp the promise.

Sometimes the Lord requires us to step out on faith and ask and believe that we do receive, and then give him praise for the same, even before we receive. A few months ago in our office work we were obliged to have six hundred dollars in about three weeks' time. There were about thirty of us at the time, giving our service free to the work of the Lord, and trusting him for our needs. For some time the money had been received only just about sufficient to carry on the business, without having anything to pay on the amount that was coming due. Not knowing anything about where the money was coming from, we felt impressed of the Lord to spend an hour in prayer, and

sacrifice the busiest part of the day, from eleven to twelve o'clock in the forenoon. All machinery was stopped and each one left the work to spend an hour in fervent prayer for the six hundred dollars.

The weeks passed by and there did not seem to be any increase of the money received, and another hour was spent in prayer. Another week passed by, and about the same result, and the third time we gathered together for prayer. And now as about thirty of us had been sending up our petitions, and we had the promise that "if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him," as we gathered together this time, we felt that surely God had answered our prayers that had been sent up before, and thought he now wanted us to spend the hour in thanking him for hearing and answering. The enemy tried to throw a depression over the meeting to keep us from being thankful; but we sent up praises to God, and soon our hearts were filled with glory and praises; and we were confident that the Lord had heard and answered our prayers. Leaving the room to eat our dinner, in about half an hour we returned to the prayer room, and the mail boy brought a letter. Upon opening we found it read as follows: "Enclosed please find one hundred dollars, which use to the glory of God." This was from a man who lived a thousand miles away. Upon going to the office another letter awaited

us containing fifty dollars to be used in the same way; and before the time expired for payment we had a few dollars over the amount to be paid. We not only received the money, but we received a great benefit through the advancement of our faith, and the precious lesson learned of being thankful for things when we know that we have fully met the conditions of his Word in asking.

There is another precious scripture, and one of great importance found in Jno. 15:7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." It is necessary to see to it that we fulfill the first part of the scripture, and know that we abide in him, and his words abide in us; and then when we ask for things, ask according to the will of God, and the Lord will not turn us away. When we know that we are abiding in him, we know better how to come to him to know his will concerning such things. James says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." We should not ask for a selfish purpose, but whatever we need it is our privilege to have, just so it does not conflict with the will of God. Once while praying earnestly over a very important matter it appeared that everything concerning the thing for which we were praying was against us. Yet we could not see why the Lord would not grant a favorable answer to our prayers, as there would be much loss unless our prayers were answered

However, we reached the point where we said with a perfect willingness, "Lord, thy will be done. If thou canst get glory out of the loss, then we will be perfectly satisfied. Just have it thine own way." And as we had decided this with such a perfect willingness and submission to his will, the words came like a flash, "You can have your own way, just so it does not conflict with the will of God." Immediately we began to praise God for his answer, knowing that all was well. A few hours later his promise was verified in granting us just what we had asked.

When we pray, "Lord, give us this day our daily bread," and have our tables well supplied, our pantries, cellars, and barns well filled, the prayer is easily said. But when the last of the flour is gone, the last loaf baked and eaten, the last supply of every kind of food gone, then it means something to say, Lord, give us this day our daily bread; especially when there is no money with which to buy, and perhaps no way to have it supplied by natural means, it is then that the supernatural aid is sought with great earnestness. It is then that the prayers will go up, because there is a need; but the promise is just as sure, "My God shall supply all your needs." There have been persons who have reached that very point, and have even after prayer gone to make arrangements for preparing the food, which they expected, and the Lord would supply them in answer to their prayers.

But the Lord does not answer in just the way we are

expecting sometimes. He will bring things about in a miraculous way, in the most unexpected way. Some times he will furnish work, that the means may be earned. If the person is able to work and has the chance to do so, to earn certain things which he needs, and if he will not do it, he can not expect very much from the hand of the Lord. It is the privilege of God's children when they are out of work to get such a hold upon the promises of God that he will furnish them with work to earn means to sustain themselves and those who are under their care.

I remember a few years ago I had a call to visit a sick friend in Indiana, and by starting at six o'clock in the evening I could change cars at another city and reach the place the next morning, and as the trains made close connection, the train upon which I started would necessarily need to be on time. However, as the time arrived to start I found it was almost half an hour late; and as it was about thirty miles to the city where I was to change, and only fifteen minutes' time there, I knew it would be late. It was a case of necessity that I reach my sick friend the next morning. Asking the Lord about the matter I entered the train, and prayed earnestly that he might take me through. Instead of gaining time, the train became still more late. So I began to pray God to delay the other train. Upon arriving at the city I asked a hackman concerning the other train. He said it had gone an hour before, and wanted to know to what hotel he should

take me. I had been praying over the matter, and believed that God had heard my prayer, and given me the witness that I should go through. So I told him to take me to the other depot immediately, as I desired to go on that train. He was somewhat amused at the thought, but as he received his pay for his work, he hastened me to the place. Calling at the ticket office at once, and asking how soon I could get the train to the place desired, they replied, "In forty minutes." God had caused the train to be held back at another place, and I was truly filled with gratitude to God for his goodness. Since that time I have had many similar experiences. And thus far in traveling many thousand miles, the Lord has never permitted an accident, and has always supplied means with which to travel in his work. In order to get the answers desired from God we must walk in obedience to his will, also be perfectly submissive to him in all things, and in such cases it is a pleasure for him to hear and answer our humble petitions.

A FORWARD MOVE.

One of the first things for a person to do in order to make spiritual advancement after having obtained an experience of salvation is to have a perfect willingness to walk in all the light of God's word, not only for the present. but for the future also; and in order to do this

it is necessary to have on the whole gospel armor and be strong in the Lord and in the power of his might.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. . . . Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—Eph. 6:11-18. Now here we see what kind of armor is needed. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—2 Cor. 10:4. When we are thus equipped then we can begin to move out for God; and until we do get the equipment we can not make the progress. In the first chapter of 1 Peter we have an illustration of spiritual arithmetic, as we may call it. There we find after having obtained this like precious faith through Jesus Christ, whereby are given to us exceeding great and precious promises, then we are to add to our faith virtue, and to virtue knowledge, and

to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. This is quite an addition, which summed up will make a wonderful progress in our Christian life. But now in order properly to add this to the amount we already have, we must have them so they abound in us, "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Here is one of the real secrets of spiritual progress—to see that we are abounding in these Christian graces.

But now, suppose some one does not abound in them. Then we have the Word, "He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." Have you never seen persons who have had a real experience at one time, and then failed to make the progress they should, and after awhile the enemy of their souls would blind them to the truth, and make them really believe they had never been purged from their old sins, fulfilling the scripture in 2 Pet. 1:9? But the next verse says, "If ye do these things, ye shall never fall;" as much as to say, If you do not do them, you will fall.

Another point which must be carefully considered is that of walking in all the light of the Word as it flashes upon our pathway. To refuse to do so will soon cause us to go into darkness. "Walk while ye

have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."—Jno. 12:35. We can not set up our grandfathers and grandmothers as a standard of light and truth, and because they could do so and so think we can do the same things. Jesus Christ is our pattern and we must walk up to all the light and truth he gives us from his word. Some of our grandfathers, perhaps, could enjoy themselves in the Lord and go about smoking their pipes, and doing many such things, not having the light upon the evil of such; and because the light had not come it was not sin to them. But we live in a time when the evils on various lines are set forth in the light of God's word, where our forefathers knew nothing about such things. We sometimes hear the expression, If my grandfather could have salvation and do this, or that, I can do the same. But the word of God teaches us that we are to walk in the light of his word, and when that is given and comes to us as light, then we must walk in the light or lose our experience.

David said, "Cleanse thou me from secret faults." Now there are often some faults about us, which God has not imputed against us as sin, and which we are not really aware of having as hindrances to our spiritual progress until the Lord uses some one to bring it to our mind, or he in some other way shows us. There may be a little exaltation about us in some way, a little leaven may have crept in unawares, or some

actions or ways that are not just in accordance with the leadings of the Holy Spirit, and these have a tendency to lead us into trouble, and to prevent spiritual advancement. Many things might be named which would be termed "secret faults," but earnest prayer and supplication to God will bring about a revelation of these things, and put us in a way to get rid of them.

As the children of Israel were making their escape out of the land of Egypt, they moved along very nicely until they came to the Red Sea. There they reached the place where before them was the sea, on either side was a mountainous country, behind them was Pharaoh's army. There was one of two things to be done. One was to fall into the hands of the enemy, and the other to place themselves entirely into the hands of God, and stand still and see the salvation of the Lord. When the command came for them to move forward, the orders were obeyed and they were enabled to escape out of the hand of their enemy.

While in the wilderness they were hindered by their murmurings and complainings, like a great many people of to-day get to murmuring and complaining, and just because things do not go just as they think they should. For some reason, apparently unknown to them, they do not reach a point of spiritual advancement, and often wonder why it is. Many times people die a spiritual death because of their murmurings, like the children of Israel who for the same cause died in

the wilderness. But finally the time came for crossing the river Jordan, and as the command came from the Lord for them to move forward, they did not hesitate on account of the waters before them, but moved out, even wading into the water to their ankles; and as the foremost ones stepped out in all confidence in this way, again the waters parted before them; and they were enabled to move over into the land of Canaan, and possessed the land. Had they hesitated and been fearful because of the waters, they never would have gotten possession of the land of Canaan; but knowing that the Lord had commanded, they moved out in all confidence. And after coming in possession of the land, they were where the Lord fought the battles for them as long as they obeyed his command.

When the command of the Lord is given to move forward on any point, if we do not obey the command we are sure to lose ground, and find ourselves going backward. And when the matter is searched out the trouble is sure to be an unwillingness to obey. At one time when Jesus had been preaching some strong truths to the people, "many of his disciples went back, and walked no more with him." They were unwilling to do the whole will of God, and had reached the point where they were to make a forward move; and as it was either take a step forward, or go back, many of them chose to go back, just as people often do today; rather than move out into deeper experiences and walk in the light of the word they go back into the

world, and choose rather to lose their soul than to give up their stubborn will. After so many had turned away from Jesus he turned to the twelve disciples and said, "Will ye also go away?" But Peter turned to him and said, "To whom shall we go? thou hast the words of eternal life." Truly, it is better to choose the ways of the Lord and obey his voice than to turn back into the ways of sin. When people consider that what God says in his word is true, and is to be obeyed, and follow him with a willing heart, they will find it a blessed privilege to learn what more he has for them to do. It will be a blessing to them to find out where there are "secret faults" to be swept out of the way in order to make advancement. Sometimes there are things in our lives that are a hindrance to a forward move, which we are unable to find out until the Lord permits us to pass through some severe trial, or seemingly withdraws from us for a time; although if we trust in him, he will never leave us nor forsake us. Yet if we will not learn lessons any other way, he will at times give us a chance for much earnest prayer and supplication before he will grant an answer. He sometimes lets us get into a real spiritual lock, where we have to pray our way out.

For an illustration, a vessel may be sailing along a river or canal very smoothly, and not a thing to hinder rapid progress, and as it advances down the stream the vessel seems to have a more rapid and easy motion, and there is little else to do but to drift carelessly

along with the tide. But finally during this rapid movement it runs into a place and comes to a sudden standstill. There is a solid wall in front, a wall on either side; and, in fact, it is closed up in a place where there is no room for further progress until a great change takes place. After it is brought to this standstill it is observed that it has just been passing over the falls, and before it can sail any further must be let down to the level of the water below. So the valves of this lock in which it is enclosed are opened, and as the water gushes out the vessel begins gradually to sink down until it reaches the level of the water below. Then the doors of the lock are thrown open, and it sails off as readily as before. This is a good illustration of the Christian who is on just a little too much of an elevated plane to glorify God in all things. He may sail along very nicely for a while until he reaches the point where God wants him to settle down upon the Word a little more firmly and in greater depths of humility; so he just lets him get into a spiritual lock, and lets him stay there until he can pray his way out. And when the prayer of faith begins to ascend, and there is a real sinking down into humility as he keeps settling more and more upon the Word and promises of God, soon the windows of heaven are opened and he is in good sailing condition again, better qualified for what is before him.

It is necessary for persons to be placed in such positions now and then in order that they may be fitted

for greater usefulness for God. Whether this is brought about through some severe trial, or a real present need felt of higher attainments, does not matter, just so we come to the Lord and speedily learn the lesson. Humility and meekness will open the way for many a forward move. And again, we must have perfect confidence in God, that he will lift us up in every time of need; and when the way seems almost impossible we can look up to him with perfect confidence and trust, and soon find ourselves outriding every obstacle, every mountain of difficulty removed, and our pathway strewn with victories all the way along, just like the vessel sailing up the stream. On reaching the falls it would be impossible for it to pass over them, but as before it runs into a lock and is closed up and the water let in, and it gradually rises higher and higher until it reaches the point on a level with the water above; then the gateway is opened and it sails out upon an elevated plane. In our Christain life there need be nothing stand in our way to hinder our progress in the ways of the Lord. There are often things that would appear as barriers, and would be, were we to permit them to be such; but if we properly take them to the Lord, knowing that everything works together for good to them tnat love the Lord, we can get profit out of every obstacle that would be thrown in our way, and make a forward move in spite of all that the enemy of our souls may try to bring against us.

THE FIRST DIFFICULTIES.

There are some conditions to be met and things to be removed before any very great progress can be made in the divine life. Among these may be mentioned that of having command of our thoughts, and getting rid of imaginations that are not pleasing to God. To the one who has been in the habit of harboring evil thoughts it is sometimes quite difficult to know just how to overcome such and gain a victory on that line. If not constantly on the guard, the thoughts wander on lines that are displeasing to God, evil imaginations and such like. But it is possible to have such command of the thoughts as not to displease the Lord. We read in 2 Cor. 10:4, 5: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Here we find that it is possible to have every thought brought into captivity and obedience to Christ. Now evil thoughts may present themselves, and it is the business of the enemy of souls to present them, but if we are on our guard he can not make us harbor the same. When we come to the Lord in humble, earnest prayer at such times, it will not be a hard matter to bring our thoughts into captivity through the help of the Lord. Ofttimes it is the case that people let their

thoughts run at random without any effort to control them, and put themselves in a passive state for the Devil to have his own way; then they are sure to be troubled on that line. But there must be a positive stand taken against the powers of the evil one, and much watching and praying; and instead of letting the mind run on things of a low character, think of better things; keep the mind on some pure and holy lines of thought and work; a spiritual song, or praises unto the Lord from the heart, or reading the Word, will even make a change, and defeat the enemy. He will pester you if he can, and I have known persons who, when they would try to think of anything good, then Satan would be sure to try to bring something evil before their minds, and thus keep hampering them with it until they rebuked him sharply and commanded him to take his departure, and then would turn their minds to holy things, and give God praise and glory for victory over the powers of the evil one.

Phil. 4:8, 9 tells us what to think about: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. . . . And the God of peace shall be with you."

For a person to be exalted and lifted up in his own estimation is another difficulty in the way of progress; because the Lord giveth grace unto the humble, and

until the point of humility is gained there will not be much progress. Where people are exalted they are also sure to get on the line of compromise some way, whether they are aware of it or not; and this will hinder progress. A little compromise will keep a person from being humble in the sight of the Lord. Samuel said unto Saul, "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" But when Saul failed to obey the Lord, and compromised by sparing some of the enemies, he became exalted and lifted up in his own imagination, and the Lord had no more use for him while in that condition. It was when he was little in his own sight that he was anointed of the Lord. If people could only learn the lesson of continually being little in their own sight, and allow the Lord to do the lifting up, there would not be much trouble in making spiritual advancement.

Again, sometimes it happens that people get to "measuring themselves by themselves," and are not willing to measure to the whole truth of God's word, and for this reason they are not wise. 2 Cor. 10:12. There are times when people become at ease in Zion, satisfied as they are, and are therefore not in condition to move forward. The Word says, "Woe unto them that are at ease in Zion;" and when a person becomes "lukewarm," the Lord will spew him out of his mouth. We often find people who are what might

be termed Sunday Christians, instead of Bible Christians; living very pious on Sunday, and during the week going about as they please, serving the world, the flesh, and the Devil, and acting the hypocrite on Sunday. They would be better termed Sunday hypocrites. A Bible Christian lives such a life of love and purity seven days out of the week the entire year.

It sometimes occurs that people permit their inabilities to stand in the way as a hindrance to moving forward, but we should not look at our inabilities at such times, but at the strength of the Lord. When Moses was chosen of the Lord as a leader of the children of Israel, he felt that it was almost impossible for him to do this, and made many excuses, trying to make the Lord believe he had made a mistake in calling him; but when he became willing to obey, the Lord qualified him, and stood by him in every time of need. When Gideon was called to do a great work for the Lord he said, "Oh, my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my Father's house." Because he felt little and of no ability on this line did not matter with the Lord; for Gideon had to go just the same. Asa understood this when he offered up his prayer and said, "Lord, it is nothing with thee to help, whether with many or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude." When Jeremiah was called he also had an excuse and said, "I am but a

child." But the Lord told him not to say he was but a child, but gave him to understand that he had done the calling and was able to qualify for whatever he had for him to do.

In order to move forward and launch out into the deeper things of the divine life every hindering weight must be removed and cast aside. Many come to a point in their experience where they try very hard to advance, and can not do it. They come to a standstill, a spiritual lock, and the Lord orders a halt. What is the trouble? There is an advance to be made, but something is in the way. Has sin been committed? No, not to such as have been walking in the light received through the truth. It is something that the Lord wants moved out of the way by a deeper launch out into the truth of his word by faith. Light is being flashed upon the pathway and the truth brings to light things that could not be seen before in the full light of the Word, and things are discovered that can no longer be countenanced, nor continued without being brought under condemnation and sin. We must "walk in the light," or go into darkness, is what Jesus said. If as soon as a hindrance is shown by the light of the Word, a positive stand is taken against it and it is cast overboard forever as rubbish, the soul will take an advance, and not before. It is frequently the case that there is a spirit back of some of these things that stand out as hindrances, that needs to be thoroughly rebuked and exposed. One person may in

his former life have been given to covetousness to the extreme, and that weakness may to some extent still follow him, insomuch that he constantly has it to battle against, although it may be from without, and not in the heart. In such cases there is likely to be a spirit back of it that may not have been able to take possession, but like a leech has tried to fasten on in some way and sap the life-blood, and if possible finally find a hiding place in the soul. When this is discovered it must be rebuked and exposed, in order to be cut loose from all such. It may take considerable digging and searching out in some cases to reach the proper point. All are not bothered on the same line; some are more or less constantly troubled with exaltation, fanaticism, a spirit of lust, pride, or something of the kind, but the blood of Jesus Christ is able to cleanse from all these, and move us out into the unfathomable depths of his love and glory.

SUPPOSED HINDRANCES.

The very things that are sometimes supposed to be hindrances to our spiritual advancement are things that work exactly to the opposite, and only tend to advance us instead of impeding our progress. Among these things are persecutions, which is one of the blessings which the Savior tells us about, if we may call it such. He said that if we forsake houses and lands,

etc., we shall receive these things a hundredfold, with persecutions. It appears that this is just what is needed at times to bring us into the clear experience of his word, and where he can get the greatest glory from our lives. It was persecutions that scattered the apostles and disciples who were assembled at Jerusalem, and they went forth in every direction preaching the word to the people, and no doubt had the persecutions not come so severe, they would have been inclined to remain at Jerusalem and have a good time together.

Temptations are also sometimes looked upon as hindrances; but we remember that Christ was tempted and yet it was not a hindrance to him. They only cause us to flee to Christ in prayer for help and strength; and when resisted, they need not in any way stop our progress in the way of life.

Trials may be considered likewise; but we read that they only work out an "eternal weight of glory." They only enrich the soul. We can, however, let all these things hinder us if we will; but on the other hand we can make them prove a blessing to us.

The trial of our patience need not even stand in our way, because we are told in the Word that we are to possess our souls in patience. There may be times when our patience may be tried to the utmost, and it may seem that the enemy is determined to have the victory on that line; but there is quite a difference between the trial of our patience, and that of impa-

tience. Impatience manifests itself by giving way to angry feelings: while the trying of our patience may be a severe test, and even a test to the uttermost of our ability to stand, yet not a giving way to impatience. Ofttimes the enemy tries to take advantage of a person whose patience is sorely tried, to make him believe he is impatient, when really all impatience has been destroyed out of the heart. But where we endure these trials according to the Word, we receive the blessings that follow; and should there be impatience found, it is necessary to get rid of it by the power of God through meeting the conditions of his Word. And none of the trials and temptations and such like need to be any hindrance to a rapid progress in our spiritual life.

TEMPTATIONS.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—Jas. 1:12. What a blessed thing it is to know the promises we have if we endure temptations! and the promises are to those who endure unto the end; and it is also a consolation to know that our blessed Master understands our case; and his word says he was tempted on all points as we are. So he knows just exactly how to sympathize with us, and just how

much help we need. And when the temptations are round about us on every hand he has promised to give his angels charge over us, insomuch that the evil one can not touch us as long as we prove true to him. He sends his angels to minister unto us, and to strengthen us, as he did unto Christ while in prayer at Gethsemane. After earnest supplication unto the Father an angel came and strengthened him so that he was able to endure all through which he had to pass. But the command is to "watch and pray, that ye enter not into temptation." This command is given to his disciples, but is also a lesson unto us, and we should profit by the same; and when temptations come, flee to the Lord in earnest prayer, and he will be true to his word.

People sometimes get an idea that they have greater trials than any one else. But his Word says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. 10:13.

HOW TO OVERCOME THEM.

When temptations are round about us on every hand, and we are inclined to think they are more than we can bear, remember that it is our privilege just to

turn them over to the Lord, for he has promised to make a way to escape. He does not always promise to take away the temptation at once, but he says that he "will make a way to escape, that ye may be able to bear it." He will give the grace necessary, if we only do our part in being true to him; and, furthermore, the greatest temptation is only "such as is common to man;" only such as other people are liable to have. But Jesus says, "My grace is sufficient."

We can give no better example nor illustration of how to overcome temptations than that of our blessed Savior when he was led of the Spirit into the wilderness to be tempted of the Devil. Here Satan offered him all the world if he would only fall down and worship him. Do you know what Christ told him? He said, "It is written;" then he went on and told him what was written. Then the Devil tried to tempt him in another way, and again Christ met him with the words, "It is written;" and finally he rebuked the Devil, and told him to get hence; that is, take his departure; and he did so.

You see the Devil took Christ here after he had fasted a long time, and naturally would have been weak in body; but he could not lead the Master into anything that was wrong, because he stood firmly upon the word that was written. Now he was our example, and if we take the same course, when the enemy comes with his temptations we can tell him that "it is written," and then we should be able to tell him what

is "written." The Lord will give us the necessary words. It is not necessary for us to stand and argue with the Devil, but he should be thoroughly rebuked as Christ rebuked him; yea, more than that, we read that we are to "resist him steadfastly in the faith;" and again the Word says: "Resist the Devil, and he will flee from you."

People often get very much confused by listening to the enemy, and follow his suggestions instead of heeding the voice of the Lord and obeying his word. Now we should act when God commands, and not because the Devil suggests. God will command according to his Word.

There are many hampered about by Satan because they will not just settle down upon the word of God and believe it and abide by it. They permit the Devil to bother and lead them about, when they know it is the enemy that is disturbing them. We once knew a man who was very much confused concerning wearing a badge or motto on his coat, admonishing sinners to come to Jesus, and other like mottoes. But fearing that the attraction might disgust some one, he did not do it, and was in constant fear that God was displeased with him. He finally concluded to do so; then the enemy suggested that he ought to wear one on his back also; as he did not do so, he was constantly accused by the enemy for disobeying God. Now the trouble with the man was, he was listening to the voice of Satan all the while. When the matter was ferreted

out he found it was not the Lord leading him in the first place. If the Devil can transform himself into an angel of light and make an impression upon the mind to do a certain thing, and make a person believe it is the Lord speaking, then if the matter is not done he will begin to accuse. And if he can induce them to do something that is contrary to the Word, he will then bring in more accusations because of disobedience. The way to overcome the enemy at such times is to rebuke him and follow what God says in his Word. Whenever a spirit leads contrary to the Word it is not the Holy Spirit, because the Spirit and the Word always agree.

Those who are so easily drawn away with allurements of Satan could avoid much of this if they would keep away from all places of temptations as much as possible, and avoid all appearance of evil. Not being careful in avoiding the appearance of evil is ofttimes a means of bringing on great temptations, and they are followed by severe trials which are unnecessary and cause a person to be buffeted for his faults. One who has been in the depths of sin and bound by evil habits, after having been delivered by the saving power of the Lord Jesus, should separate himself as much as possible from his former associates, and turn away from the places of former habits. The one who has been in the habit of drinking liquor might expect to be overcome by hanging around a saloon, where the temptation might be overcome by staying away from such

places. Just so it is with other lines of temptation. Many can be avoided, but all can not be avoided. At such times the Lord gives grace accordingly.

Sometimes it may be necessary for us to go through a real siege of temptation in order to fit us for the work which the Lord has for us to do, or to bring us out sufficiently tested. The apostle says, "Though now for a season, if need be, ye are in heaviness through manifold temptations."—1 Pet. 1: 6. Then he goes on and tells why this should be. We overcome by watching and praying, by trusting, by a perfect confidence in God, with all firmness and a decision to go through for God at all costs.

FIERY TRIALS AND THEIR BENEFITS.

Can it be possible that there are real benefits received from passing through a fiery trial? Truly in the midst of trial we may not be able to see where the benefit is to be derived, but after it is all over, if we have been true to God we can realize the richness in it, and that it has worked out "an eternal weight of glory" unto our souls.

Ofttimes it takes a real fiery trial to burn the dross out of us, to bring us to the point where we can have sweeping victory, and qualify us for the greatest use for God. A sister who had for years been tempted and tried and tossed about by the enemy, and yet

would not turn to serve him, could not realize the blessings there are in the life of salvation. While passing through a severe trial she began earnestly calling upon the Lord to know just where the trouble lay; and in looking over her past life she saw plainly how that through her years of trial and temptation, and her Christian life, she had only been enduring these things instead of enjoying them. She saw how plainly the word of God set forth the blessings, and her privilege of enjoying instead of enduring salvation; then came the words: "Count all things joy." She saw where her mistake had been all these years, and right there she reconsecrated herself to God, and cast aside all these accusations of the Devil and merely enduring temptations, and began right in the midst of trials to thank God for them. When the tempter came she would thank God that he had opened a way to escape; and that though she was to endure temptations, she could rejoice through it all and really enjoy a real trial, and God could get glory through it all. From that time she had sweeping victory over the powers of the enemy, and the point was well gained.

We read in 1 Pet. 5:10, that after ye have suffered awhile God will make you perfect, stablish, strengthen, and settle you. This does not mean a suffering from disease, but suffering the trials and temptations of life, as we read in the first chapter, that, if need be, we are in heaviness through manifold temptations for a season. So if it requires some of these things in

order to stablish, strengthen, settle us, let us get the real benefits out of the same; and through it all remember that he says, "I will never leave thee, nor forsake thee."

KEPT BY HIS POWER.

As we advance in the ways of truth and righteousness, with the opposition of the enemy on every hand, we can truly learn to give expression in the language of David, "The Lord is my keeper." So many fail to get the full realization of these words to the extent that they are able to appropriate the same to themselves in time of need, and, consequently, in time of trial and temptation seem to forget that the Lord will be true to his word and will fulfill that which he has promised, providing we fully trust him, in perfect obedience, and commit ourselves fully into his hands. We read in 2 Tim. 1:12 where the apostle says, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul had had very much experience in committing himself and his ways unto the Lord in time of trouble. When shipwrecked and billows were rolling high, Paul trusted in the mighty God; when thieves and robbers attacked him and his life was endangered, in perils of robbers, and of his own countrymen, and by the heathen, he realized the

protecting hand of the Lord was over him, and when in perils in the city, with angry mobs casting stones, and beating him with rods and lashes, casting him into prison, and such like, he realized that there was deliverance through the power of the Lord Jesus Christ, and that his sufferings would only be the means of drawing the people to the Lord and causing many other souls to be delivered from sin and the powers of Satan. When "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," with the many cares that came upon him daily, his confidence in God did not fail, and he was made to abound in the riches and glory of God; and he could look up unto him who has all power in heaven and in earth and say, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Sometimes those who feel themselves very weak read or hear about how Paul and other great men of God trusted in the Lord in times of trouble and temptation, and were then so miraculously delivered from the enemy, and will learn about how God dealt with his children in times past, and conclude that it was for others, but not for themselves; but this is a mistake: God is no respecter of persons. To be sure, he honors those whom he has called to responsible positions, but their honor is no greater accordingly than to those who think themselves the weakest among God's children. As we read of the dealings of the Lord with his

children, as set forth in the word of God, we find so many instances when those who seemed to be so very weak were the ones to whom the Lord gave special attention and upon whom he bestowed special blessings.

It has often been the case that when some one was to be chosen for a special work, he was not chosen from among those who were noted in life, but like David, who was only a shepherd boy, was called away from the flocks to enter upon the wonderful works of the Lord. Saul was chosen to the great work which the Lord had for him when it would have naturally been suspected that almost any one else would have been chosen in preference to himself. The Lord had spoken to the prophet Samuel concerning some one to be chosen captain over the people, to deliver them out of the hands of the Philistines, and Saul was a young man who had gone on an errand for his father, and not being successful, he made inquiry for the place where the prophet lived, to see if this man of God could not give him the information desired. The prophet therefore told him that the animals he was hunting had been found, and then told Saul that all the desire of Israel was on him and on his father's house. This very much surprised Saul, and he said, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?" And Samuel gave him to

understand that the Lord had made choice of him; and as he went forth upon his duties he found that the Lord was able to keep him by his power as long as he obeyed him. At this time Saul was very humble and "little in his own sight." There afterwards came a time when Saul was not so humble and did not fully follow in the ways of the Lord, and he failed to be kept by the power of God, and his kingdom was taken away from him because he did not follow in the ways of the Lord. The prophet Samuel said to him at one time, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams." As long as he was obedient to the Lord he was upheld by his power. So it is with us in these days; as we obey the words of the Lord and the instructions set forth by his apostles, we are made to abound in the riches of his love, and find strength to stand against all the wiles of the enemy, and are upheld by the mighty power of God.

In the book of Exodus we read of the promises of the Lord to the children of Israel, and these were to be fulfilled only in answer to prayer and in accordance to their obedience to the Lord. The Lord said, "I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I

will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments: and I will take you to me for a people, and I will be your God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians." God fulfilled these promises to them; and after they were delivered out of the hands of the Egyptians he gave them another promise, and said, "If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

We can see from these and many other promises given in the word of God that the Lord means that his children shall be obedient unto him. David so often gave expression in like manner concerning the promises of the Lord and the receiving of his benefits. In the first Psalm we read: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." It is at the post of duty that the blessings of the Lord are to be obtained. Sometimes it takes a special

effort to be a true soldier for God. Opposition will come on every hand, the enemy lurk about to find a place of entrance, that he may do some destructive work to the soul, yet to the one who has learned to trust all things away with the Lord and come boldly to a throne of grace in time of need, duty becomes pleasure, and the power of God is manifest according to his promises, as we move out in line with the Word.

We read in the 17th chapter of St. John that Christ prayed for his disciples that they should be kept from evil. He says, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." And in that prayer he not only prayed for his disciples who were with him, but he prayed for us also. He says, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." It is truly a consolation to us to know that Christ in his last prayer to the Father prayed for us; that is, all who believe on him through the words of the apostles, which we have recorded in the New Testament; and he desires that we may so fulfill his Word and obey the same that we may reach that experience where we can all receive his sanctifying power, and be made one as he and the Father are one. And he prayed also that we might have that

glory, which truly is our privilege to have in this life, and be kept in the unity of the Spirit in the bond of peace."

In this Christian warfare the Lord directs to victory on every hand; "for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Here is a precious thought that should be well considered, that is, the bringing into captivity every thought to the obedience of Christ. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." We should remember that there are many things that are honest, just, pure, lovely, etc., yet there is no virtue in them; it would not be edifying to the soul to let the mind dwell upon such things: but if there be any virtue or any praise in such things, then the mind may safely dwell upon them, and the soul be benefited thereby.

In the 14th chapter of St. John, Jesus sets forth in a few words what his children will do who love him, and it is an easy matter by these words to find out whether or not we really do love the Lord according to his Word. He says, "He that hath my command-

ments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I l will love him, and will manifest myself unto him;" and again, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." How necessary it is then that we obey the words of the Lord, his sayings, and his commands!

"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." But now let us notice the freedom of one who looketh not into the law of liberty, or the way of deliverance through Jesus Christ. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." We realize, then, how necessary it is for the tongue to be bridled, as James further says, "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of

hell." This is the result of allowing the tongue to go unbridled and acting under the impulse of a wicked heart. In order to keep the tongue in harmony with the will of God, the heart must be right with God, and the tongue be guarded, that it may speak only as wisdom directs. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." One who has yielded himself fully to God and received the sanctifying grace, and puts forth every effort to please the Lord, to obey him in all things, to keep himself unspotted from the world, and his tongue bridled, will not fail to enjoy the wonderful blessings of salvation, and will be useful in leading others to Christ, if in no other way than by an upright life and a godly example.

When we have by faith entered the secret of his presence, where we are overshadowed by the Almighty, and salvation surrounding us as a wall, through which the enemy is not able to penetrate, it is then that the soul can rest in security. The enemy may seek to come in like a flood, but the Spirit of the Lord will lift up a standard against him, and we can receive from the Lord according to the riches of his glory, and be strengthened with might by his Spirit in the inner man; and we, being rooted and grounded in love, can have Christ dwelling in our hearts by faith, and be able to comprehend with all saints what is the breadth, and length, and height, and to know the love

of Christ which passeth knowledge, and be filled with all the fullness of God. We need not fear, for God is able to do what he has promised, as we read, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." His ability to do reaches beyond what we are able to ask, and he is just as willing as he is able to help in time of need.

Jesus says, "I am the vine, ye are the branches." He further urges the necessity of the branch abiding in the vine, and says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit."

People often get the wrong idea of how to enjoy life and understand the ways of the Lord, and it is too often the case that in their minds they climb to some lofty position, like Moses when he climbed upon the mount and looked over into Canaan; he was only permitted to see it from a distance. Just so with those who look upon the beauties of salvation from a distance and wish they were where they could enjoy these blessings, but never go about it and take the proper steps to reach the point desired. I remember when I was a small boy I would look upon the beautiful mansions of those who were wealthy, and upon the riches and beautiful things of this world, and wished

that I was rich so I could enjoy the nice things of this world, but sitting down and thinking about these things and wishing for them did not help matters any, nor bring me any nearer the point where I could enjoy them; but as I grew older and received the love of God in my soul, I learned the lesson as did the apostle of old, "In whatsoever state I am, therewith to be content;" "and having food and raiment, let us be therewith content." Although I never was able to hoard up the wealth of this world's goods, yet by being obedient to the Lord I was enabled to have my freedom in him, where I could draw from the great storehouse, and be partaker of his wealth and the riches of his glory. This afforded me great contentment and peace of mind.

At the age of fifteen I obtained my freedom from sin, and about ten years later I entered the standing grace of sanctification (Rom. 5:2), and since that time I have spent many years of enjoyment in the abounding riches of the glory of God, and realize the trueness of the words of the Psalmist: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust. . . . He shall give his angels charge over thee, to keep thee in all thy ways." And as the

apostle says, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "He that keepeth thee will not slumber." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

COUNTING ALL THINGS JOY.

When we have reached the point where we can count all things joy for Christ's sake, whether in time of prosperity or in time of adversity, we have reached the place where we begin to learn more and more of the wonderful secrets of salvation; where we can enjoy the hidden treasures, and reap the benefits of the Christian warfare and what we have long been searching to know. The hidden mysteries can be revealed by way of real blessings and outpourings of the Holy Spirit upon us as never before. People who have not yet learned these lessons have failed to know the real riches that are in salvation life. Many can rejoice

when everything goes well, and all can sail along very nicely as long as the waters are smooth; but when the billows of life begin to roll high, and trials and troubles come in like a flood, then they give away to depressions of the enemy and to accusations, and to worrying and fretting, and ofttimes it leads to murmuring, until there is no victory left. But not so with the one who looks upon the bright side of everything. When all is darkness all around, their spiritual life is kept up by keeping their eyes upon the Lord, and acknowledging his gracious blessings even in the darkest hour, and they can say, as of old, "Thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house."—Deut. 26:11. There is no one who passes through a trial so fiery, or sees an hour so dark, but there is something for which to praise God; some blessing that he is bestowing. Sometimes when our attention is attracted by the enemy in a dark hour of trial, it would seem as if God was afar off and had withdrawn all his blessings; but yet, when we turn our eyes heavenward, and begin to consider what wonderful blessings he is constantly bestowing upon us, though for a time the enemy may seem to have the best of the situation from many standpoints, yet we know that he that is in us is greater than he that is in the world; and we can rejoice even at that, if at nothing else. We can praise the Lord in spite of the Devil. When he is throwing his darts from every side, we can praise God

for life, for friends; or, if friends have forsaken us, we can praise him for the privilege of praying for our enemies. There is always something for which to be thankful, and the one who learns the lesson of being real thankful to God will always come out victorious.

We are aware that some people apparently have greater trials than others; but yet, when everything is taken into consideration there is no one but has his share. What would be a real trial and test to one may not bother another. But on the other hand what may be a victory for the one who was so sorely tried over something else may be a real test to the one who had victory on the points formerly mentioned. People often say, "I have a worse time and harder trials than any one else." But if they would just go to looking at the magnitude of God and his wonderful blessings, they would have just as much reason to say they had greater blessings from God than any one else. People often have very few real enjoyable seasons with the Lord with real sweeping victory just because they do not accept them. God is always willing to give them, and he encourages his people to ask for them. But we need not expect to receive an abundance of blessings unless we are willing to meet the conditions of the Word. and not only willing to meet them, but go at it and do what he has said. Now the Lord will not permit us to pass through anything but what he is able to carry us safely through if we trust him. He says in his Word, "There hath no temptation taken you but

such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. 10:13. Now how is the way to go safely through the temptation and trial? Is it to sit down and mourn and bewail your condition, to fret and worry? No; just take the plan laid down in the Word. James says, "My brethren, count it all joy when ye fall into divers temptations."—Jas. 1:2. But some may say, We can not count it all joy when we are so severely tried. Perhaps you have never tried it; perhaps you have never begun to praise God for persecutions, and praise him for trials, and praise him for his promises, and praise him for a way to escape. The Lord has not tempted you, but he has promised that he will make a way for your escape. And he also says he will not suffer you to be tempted above that you are able to bear. If you have never rejoiced through trial and temptation, just begin to thank God now for these things; thank God that your trial is only something common to man; that is, the same as any one else is liable to have; and if others got through all right by the help of God, so can you. Then thank him that you are not going to be suffered to be tempted more than you are able to bear; then thank him that he has made a way for your escape, although you may not be able to see your way out for the time being.

What good may we expect to get from these tempta-

tions? Let us hear what James says again: "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Now follows the precious promise: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given you. But let him ask in faith, nothing wavering." And in the twelfth verse we read, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." We further read, "Every man is tempted, when he is drawn away of his own lust, and enticed." We receive our temptations which trouble us as we look away from the Lord. When our eyes are kept upon the Lord the temptations do not bother us. To be tempted is not to commit sin. A person may be sorely tried and tempted with a long siege of trials and temptations, and yet not commit any sin. It is the yielding to temptation that brings forth sin. Peter says, "If need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Notice the words first quoted, "If need be," ye are in

heaviness through manifold, or many temptations. There are times when it is necessary for us to go through these real fiery trials and tests and temptations in order that we may be fitted for what the Lord has for us to do. A soldier who has never had any military drill does not know much about how to fight when he gets into a hot battle; neither does a Christian who has never passed through any fiery trials and temptations know much about how to meet the enemy of his soul when he comes in like a flood with his accusations, temptations, and such like.

Salvation is something that is to be enjoyed, and not merely endured. We may sometimes have to endure temptations, but salvation is something to be enjoyed. By this we do not say that a person always feels like leaping and shouting, but it is our privilege to have a constant evidence of our acceptance with God. And they who have learned to give God the praise and glory due unto his name, know what it is to have a constant evidence of their acceptance with him. They know what it is to have the real peace and joy through the deepest trials of life. Joy is one of the fruits of the Spirit, as we learn in Gal. 5:22.

It is a blessed thing to be where the real praises will go forth from our hearts, whether audible or in quietness, in times of adversity, in times of trouble and persecution—even rejoicing through all these things, and having the joy that is unspeakable and full of glory. Had the apostles taken into consideration their

"My Brethren,

Count it all Joy

When Ye Fall

into Divers

Temptations"

—James 1:2

"Have Not I Commanded Thee? Be Strong and of a Good Courage"

—Josh. 1:9

God Hears and Answers Prayer

buffetings and persecutions, stripes and imprisonments, and such like, and looked at them instead of at the beauties of salvation, there would have been but little accomplished in their ministry. But when these times of persecution came, they knew just where to apply for the healing balm; they knew the remedy that would restore and preserve them, and deliver them from all the powers of the enemy. When they were beaten, the praises of God went forth; when they were imprisoned, they resorted to prayer and supplication, to thanksgiving and praise, and singing spiritual hymns. While the Devil could cause them to be persecuted, beaten, and imprisoned, he could not stop them from praying, nor lifting their voices in praises unto God. And as the prayer of faith went up, the enemy of souls with all his combined forces was unable to hold the messengers of God between the prison walls. The shackles fell from them, the bolted doors were opened, the iron gates gave way before them, and they went forth on their mission for the Lord as before. While others were not so fortunate, yet God was glorified even through their devoted lives to him in the prison cells, and in giving their lives for his sake. And we are commanded to take the prophets and apostles as examples for these things, and surely it inspires us as we read the sacred pages of the word of God and learn how he bestowed his blessings upon them through the fiery trials and persecutions. Surely we can go forth with renewed vigor and energy to go

through at all costs, knowing that God will carry us through. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."—1 Pet. 4:12-14. "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. . . . Humble yourselves in the sight of the Lord, and he shall lift you up."—James 4:6, 10. In order to get the benefits of a Christian life it is necessary that we be very humble. One of the principal ways that so many fail to enjoy the riches of the glory of God is, they are not humble enough. Many try to be humble, but they do not get right down to the point and get the real humility from God; therefore they can not count all things joy that should be counted joy, and thereby fail to receive what the Lord has in store for them.

Too many are like Job when he said, "I feared a fear, and it came upon me." They are always looking for something awful to take place, and they are not often disappointed regarding the same. We often hear people say, when they have reached a point of victory, "Now, I expect to have some terrible trials."

Well, if people always look for trials, they are sure to get them; but we should look for the victory, and not for the trials; and we should even have the victory before the trial comes. A better way is to have a standing victory over all the powers of the enemy; be hid away with Christ in God, with our faith centered on him. This is the victory, even our faith; and as long as our faith is kept firmly fixed in him, we will have a standing victory, and when the trial comes, whether it be a light or a fiery one, there will be no trouble about victory. Remember this one lesson: that you are apt to get what you look for if you look for it with all your heart; so make the best of it, and always look for victory, because it is promised in his Word; and he has said everything works together for good to those who love the Lord.

Even though our lot may be cast amid great spiritual darkness, yet we can say with the prophet of old, "When I sit in darkness, the Lord will be a light unto me."—Micah 7:8. If you are a true soldier of the Lord, the Devil will attack you sure; he will try to find out where your weak points are; and if you keep yourself well fortified against all his attacks on the weak points, sometimes he will try to make attacks on the points where you are the strongest. I once knew a man who had such sweeping victory over the enemy, that when he prayed, the Lord very graciously poured out his blessings upon him, and he became a man of very great faith, and when the

Devil attacked him upon some weak point his faith very soon claimed the victory. But in some way the man became exalted over his faith, and then the enemy attacked faith itself, and worked in such a cunning way that he had a very serious struggle, and could not gain the victory until he called upon God to help him and give him the needed humility, and after a long severe struggle with the enemy, and learning what the trouble was, he humbled himself in the sight of God and defeated the enemy once more, and there learned a lesson that was not soon forgotten. When you see a person professing salvation and having only a dwarfed experience, you are apt to find a person who is either exalted, lifted up in his own estimation, or else has neglected to give God praise and glory for what he has done for him. God is perfectly willing to give us, and give abundant blessings from his storehouse; but he wants us to receive them joyfully, and give him the praise. And when we have fully learned the lesson of acknowledging every good gift which comes from the Lord, with a thankful heart, we will have no trouble in keeping our experience of salvation, and the blessings of the Lord will be poured ou upon us without number.

THE GOSPEL OF HEALING.

The gospel of Jesus Christ includes not only the salvation of the soul, but also the healing of the body. Christ came preaching salvation and healing: he came to benefit fallen humanity; to redeem them from the curse of sin; to save their souls; to heal their bodies. What a wonderful Savior! It was prophesied by the prophets of old of his coming, and what he would do for humanity. At the announcement of his coming the angel said that his name should be called Jesus; for he should save his people from their sins. Matt. 1:21. And after he had been preaching his sermon on the mount he came down, and "when the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."—Matt. 8:16, 17.

This had been foretold by the prophet long before he came to earth, and here we find the fulfillment of the same. Christ is a great physician to his people now as in ages past. He is skillful beyond all competition. He is able, eminent, and all-powerful. Hear what he says: "All power is given unto me in heaven and in earth."—Matt. 28:18. Then we need not fear to trust our cases in his hand for fear that he has not the power; and furthermore we find he has

the ability: "Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."—Eph. 3. 20. Can you read these scriptures and then doubt his ability to handle your case? Yea, he says he is able to do more than we "ask or think." Just ponder over these words a short time. Read and reread, and see if you can not comprehend something in those words more than you ever have before. See if you can not begin to realize more the magnitude and mighty power in the name of Christ. Behold, he is all in all.

He built his church upon the rock and said the gates of hell should not prevail against it. Matt. 16. 18. Although men have departed from the faith and Satan has worked many devices to divide and separate the children of God, and turn them from the true way, yet with all his devices he has been unable to prevail against the church of God. There are many so-called churches which rise and fall, but this church is established upon the rock, and Christ himself is the head of the church Col. 1:18. It is his body (Col. 1:24). and he sets the members every one in the body as it pleaseth him. 1 Cor. 12:18. And he says, "Ye are complete in him."—Col. 2:10 And it is his children that compose the body, or the church, as he says, "Now ye are the body of Christ, and members in particular." It is necessary to get a clear understanding of the church in order to be able

fully to understand the teachings of God and what is included in this gospel. In this church the Lord rules the whole affair. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Read the twelfth chapter of first Corinthians. Here we find a catalogue of the gifts of the Spirit. Many of them have been exercised among God's children but very little for centures; but the time has come now when God is gathering his children together out of the places where they have been scatterd in the "dark and cloudy day," and is bringing his people out into the clear light of the gospel as in the morning time.

When Christ was here upon earth the church shone forth in all its beauty and splendor, and shone forth in the beauty of the morning. But after that time the real church of God, although it was not swept out of existence, was seemingly hid away behind the dark reign of the apostasy, or rule of Catholicism. This was a time spoken of by the prophets, when the "sun went down at noon;" that is, in the noonday of this Christian era. The church did not shine as in the morning, but it was a time of spiritual darkness, when the word of God was kept from the common people. Then after a few centuries came the reign of Protestantism. At the beginning of this time the people were permitted to have the word of God to read, but were taught that divine healing, sanctifica-

tion, and other important teachings of the Bible were for the time of the apostles, and not for us. Such teaching has continued more or less among what is known as the religious world during, or throughout, the reign of Protestantism. This was a time when only a part of the gospel was taught, and was a time neither "clear nor dark," as the prophet says. Zech. 14:6. It was a dark and cloudy day. Ezek. 34:12. But the prophet says, "At evening time it shall be light." Thank God! that time has come, and the clear light is now shining. We are in the last days of this gospel dispensation, when the Word is being preached in all its purity, and the evils of division among God's children are being exposed, and the true light is lifted up to the Bible standard. God wants this great reformation speedily pushed forward by preaching the word and measuring to its standard. If the gospel of healing is not preached, how will the people have faith to be healed? as we read that "faith cometh by hearing, and hearing by the word of God;" "and how shall they hear without a preacher?" It must be preached in the demonstration of the Spirit of God by the authority of the Holy Ghost, and it will take effect upon the hearts of the people. Otherwise it will have but little effect.

Divine healing has been preached during the last few years as present truth by some whom God has given light on that subject, but has been presented too much as a secondary matter. Throughout the gospel

it is as prominently set forth as is the forgiveness of sins. Why not preach it boldly as present truth? Wherever the signs follow (Mark 16:16-18) the preaching of the word, it is the means of drawing the people together to hear the truth preached. It opens the way to get at the people with the word of God. It may be regarded as a gospel bait to draw the people together. Some start out to preach it and do not have the faith to back up their preaching, or, in other words, to substantiate the same with the signs promised, and would rather be somewhere else than where they are likely to be called upon to pray for the sick in accordance to their preaching. It were better for such to tarry awhile and plead with God for the authority and faith that go with the gospel commission.

It is unnecessary for us here to go into details to prove divine healing a success, but we will give the word of God, and those who do not believe the Word will always remain skeptics and unbelievers regarding not only divine healing, but also regarding the salvation of their souls.

Wherever you find a person who rejects the doctrine of divine healing as set forth in the word of God, you will find a person who rejects God. But such ones are so numerous that the majority of professors of religion to-day are skeptics and unbelievers. This assertion may seem very striking to some, nevertheless it is true. On an average there is not one out of ten of those who claim to be Christians of to-day who

believe the word of God enough to practice it. And when measured by the Word, which they pretend to believe, the masses of them will be found on the broad road instead of on the narrow way. May God stir up people to a sense of their duty, and awaken them to their alarming condition. Woe unto you who have become lukewarm, and have been spewed out of his mouth, as he said he would all such persons! Woe unto them who are "at ease in Zion!"

The Devil has many schemes and devices to deceive souls. There are many counterfeits throughout the land, but all these deceptions and such like do not change the word of God, nor the power of his might in fulfilling his word, and performing that which he has promised. We read in the Word that in the last days Satan will perform miracles in the sight of the people, to deceive the very elect if possible. Spiritualism is one of the strongholds of the Devil to deceive souls by performing miracles. Those who tamper with it are sure to be tainted by the Devil and bound by his chains. Whenever you find a spiritualistic medium you find a person who is possessed with devils; because such persons, before they can be a medium for the Devil, must put themselves wholly into his hands to be used at his will.

Christian Science and Unity are cults denying the existence of evil, the reality of sickness, disease, and death, and the personality of the devil. Considering the many kinds of false mind-healing and all other

counterfeit ways of healing, it is easily accounted for why the people are healed; as the Devil is the author of disease; and if he is able to put disease upon a person and afflict the body, he is also able to withdraw his afflicting spirit in order to deceive the people.

Mesmerism, powwows, and magic healing, divinations, etc., have all been under operation in some form all through past ages; even in Pharaoh's time when Moses and Aaron threw down their rod and by the miraculous power of God it became a serpent, Pharaoh called his magicians and wise men, and they threw down their rods, which became serpents. But in order to show that the power of God was greater than the power of the evil one, God caused Aaron's rod to swallow up all the others. In Paul's time there was a girl followed them possessed with a spirit of divination, divining, telling fortunes, or something of the kind, which brought her masters great amounts of money. But Paul discerned her condition by the Spirit of God, saw she was possessed with an evil spirit, although she cried out to the people, "These men are the servants of the most high God." But Paul turned and rebuked the spirit and commanded it to come out of her, and as that spirit was cast out of her she had no more power to perform miracles, or divine for the Devil. We are acquainted with a woman, who a few years ago had great power in healing the sick by some performances and saying words, and even words including the name of the Lord, and her fame went out

throughout the land, insomuch that people came for hundreds of miles to be healed. But when she came under the sound of the pure gospel preached by the power of the Holy Ghost sent down from heaven, she found herself bound by the Devil, and was a cage of evil spirits, which had to be cast out before she could even repent of her sins. After they were cast out she gave her heart to God, but was unable to perform any healings for the Devil after that time.

THE COMMISSION.

Throughout all ages we find that to some extent divine healing was not only taught but practiced by those whom God had really chosen for his service. When the Lord made a call for any one to work in his vineyard he gave him the commission, did the qualifying, and sent him forth in his name, with power and authority from Heaven. A person thus sent out and commissioned from God with the heavenly authority can go forth with boldness to meet the adversary of souls and all oppositions of the enemy.

Although persecutions may come thick and fast, the one who is commissioned of God and proves true to his calling will move out regardless of the face of the enemy; and although such a one may seem to be a very weak instrument, yet we learn that God can take the weak things and confound the mighty. And

wherever he sends out one of his servants who proves true to his calling, there will be an influence for good that the enemy can not completely destroy. Such a one can wage war with the enemy and defeat him in the fiercest battle. Throughout the annals of time the enemy of souls has been in opposition to divine healing and its teachings. He tries to afflict the body in order to have better access to the soul. But we now live in an age when the truth of God is going forth showing people their privileges of deliverance, not only from sin, but from disease. God is commissioning his servants to declare the whole counsel of God, and not only preach the Word concerning divine healing, but to put the Word in practice with the signs following.

Anything that works in opposition to Satan, breaking down his strongholds and snatching souls from the eternal burning, enrages him and stirs him to a mighty rage; and when he finds that he can not hinder the truth from going forth and people accepting the same and receiving benefit for soul and body, he resorts to shrewd measures in order to carry out his plans. He commissions his servants to go forth and preach salvation and healing, and will permit them to preach enough truth together with their fountain of error to deceive the people. But when such ones are measured by the word of God and come under the preaching of God's word by his true servants, who send forth the Word by the power of the Holy Ghost,

these messengers of the enemy are exposed as counterfeits and are unable to stand the fire of the Holy Spirit as the Word goes forth in all its purity.

Divine healing is just as much in the commission to preach the gospel as is the command to preach salvation to the soul. And the minister who does not preach it is not doing his duty, is not obeying the Word nor fulfilling his commission.

THE COMMISSION TO THE PATRIARCHS.

The patriarchs of old in their call and commission from God understood what power and authority he gave them. When the Lord spoke unto Abraham concerning his covenant, he said, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee "—Gen. 17:1, 2. And the Lord did make a covenant with Abraham, and he was a chosen servant of the Lord, qualified with authority and power; but the promise was for him provided he walked perfect before the Lord. But some one may say, What did he know about divine healing? We read that "Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants."—Gen. 20:17.

When Abraham's wife heard of the promise that God had made unto him, she could scarcely believe that the Lord was able to fulfill his promise. But the

Lord spoke unto her, and said, "Is anything too hard for the Lord?" He gave her to understand that he was able to perform all things, and able to fulfill every promise made.

In Exodus 15:26, we read the promise given unto Moses. The Lord said: "If thou wilt diligently harken unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

Here you see the Lord required perfect obedience unto his will, and then there was not only promise of the healing being done, but that they be kept from the diseases that were brought upon the Egyptians. There was a time when Moses was with the children of Israel when they had disobeyed the Lord, and fiery serpents were sent among them, and the people were bitten; and many of the people of Israel died, while the others called upon Moses to intercede in their behalf. But they had to acknowledge their sin and turn from it; and when they did this the Lord told Moses to make a serpent of brass, and to put it upon a pole, and all who would look of those who were bitten should live; and Moses did so, and as many as looked were healed of the poisonous bite. This may appear to be a very simple remedy, yet it came from the mouth of the Lord, and it took obedience in order to

be restored and made whole of the plague. It took a turning from sin and obeying the voice of the Lord, and when that was done they were healed.

Hear what David says in Ps. 103:1-3: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Here we find that David declares that God heals all our diseases as well as removes our iniquities.

COMMISSION TO THE PROPHETS.

There could be much written concerning the power and authority that was given unto the prophets and servants whom the Lord had chosen to declare his works unto the people. However, a few instances are all that are necessary to give in order to show that God gave his power unto the prophets as well as unto others. In 2 Kings 20: 1-6, we read the prophet Isaiah's message unto Hezekiah when Hezekiah was sick unto death, and the message came that he must die. But Hezekiah wept sore, calling upon the Lord, referring him to what a perfect life he had lived, and the Lord sent Isaiah with the following message: "Tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal

thee." And Hezekiah was healed and fifteen years added unto his life.

Elijah and Elisha were prophets who witnessed great manifestations of the healing power of God, and not only taught, but practiced divine healing. And when Naaman the leper was sent by the king to visit the old prophet, that he might be healed of his leprosy, the prophet told him to go and dip himself seven times in the river Jordan, and he would be healed. At first Naaman was unwilling to go, but his servants prevailed upon him to obey the prophet; and as he obeyed he was healed of the leprosy. The Shunammite woman had her son raised from the dead through the prayers of the prophet, and many other wonderful healings and miracles were wrought in the name of the Lord through his servants and prophets, although sometimes these men of God felt very weak and unworthy and little in the sight of God. When Jeremiah was called to do a certain work for the Lord he said, I am but a child. But the Lord told him not to say he was but a child, but gave him to understand that he must obey the voice of the Lord.

The prophet Isaiah also foretold the wonderful work of Christ and his mighty power. He says, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are

nealed."—Isa. 53:4, 5. This which was foretold by the prophet was fulfilled by Jesus when he came down from the mount, where he had been preaching to the people, in Matt. 8:17; and following this were many cases of healing, and his power manifest in the minds of the people.

THE COMMISSION TO THE APOSTLES.

Not only did Christ have power to preach the gospel to the people and do many wonderful works, but we read in Matt. 10:1 that he commissioned his twelve apostles and gave them the same power and authority: "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." What a wonderful commission! It far exceeds any qualifications given by theological seminaries of to-day, or by the sanhedrin of that age. And as he gave them this wonderful commission he said, "As ye go, preach, saying, The kingdom of heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

In Acts 5:12, 15, 16 we find the fulfillment of this commission to the apostles. And "by the hands of the apostles were many signs and wonders wrought among the people. . . . Insomuch that they brought

forth the sick into the streets, and laid them upon beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits; and they were healed every one."

Some people are willing to admit that Christ and the twelve apostles had this power, but say that it was given to no one else. In Luke 10:1 we find that the Lord sent out seventy others, and in verse 9 he told them as they entered into the cities, to heal the sick that were therein. In this chapter we find that they received the same commission as the twelve. In the 17th to the 20th verses we find the same fulfilled, and they returned rejoicing that even the devils were subject unto them through the name of Jesus.

Yes, some will say, we see that the Word teaches that the seventy also had the power, but no one else did. Let us call your attention to Paul. Did he not have the same power and authority? He was not one of the twelve, and yet the lame man at Lystra was healed. Acts 14:8. Many other just as wonderful cases of healing were performed through him by the power of God. We can not doubt that God had given him the same commission. Scores of wonderful incidents of healing performed through the apostles could be given, which we find recorded in the Acts of the Apostles in the New Testament.

COMMISSION TO BELIEVERS.

By reading the word of God we find that this power and authority did not stop with the apostles. In Mark 16:17, 18 we find it says, "And these signs shall follow them that believe." And among the signs that are to follow it says that "they shall cast out devils; and they shall lay hands on the sick, and they shall recover." To whom is this commission given? It is to "them that believe." Are we among them that believe? If so, does not that reach down to this time and age of the world? This commission was given by Christ himself after his crucifixion before he ascended into heaven. It was his last commission and meant for his ministers who may be sent forth after that time.

Now notice St. John 14:12-14: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." Then he says, "If ye love me, keep my commandments."

Does this leave the impression upon any one that this commission, power, and authority stopped with the apostles? By no means; no one can find in the Bible where this power was withdrawn from the church, where these promises stopped with the apos-

tles, never afterward to be reclaimed by the church. But we read in the Word where it says, "Jesus Christ the same yesterday, and to-day, and forever." He has lost none of his power. He will not deprive his believing children of the privileges laid down in the word. Because people have departed from the faith does not change the word of God. But thank God! he has raised up a people to-day, and sent them forth with the Bible commission.

Can it be possible now that he offers to do greater things through those who believe on him? How can that be? Let us just consider the question a moment. Remember when Christ was here in the flesh incarnate he said these words, and afterwards ascended unto the Father, and the Holy Comforter was given us. We can do greater works by the God in us through the power of the Holy Ghost. This power is not promised to unbelievers, nor to such as just believe a small portion of the Word and reject other portions, but is offered to them that believe; and there is much meaning in that word *believe* when it comes right down to the Bible standard. God wants his ministers to move out on the line of believing a little more, and lose sight of the idea of the preacher doing the work; and see that it is only God through him.

He has placed the gifts of healing in the church, and wants his ministers to make use of such gifts. Every one whom God has chosen to preach his gospel, or oversee a flock or congregation of believers in any

place, he desires should be qualified to obey James 5: 14, 15. He says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." The commission to preach the gospel includes that authority and power; but too many have gone forth preaching the Word on certain lines in all its purity, believing in a sense the remainder of the Word, but afraid to move out and fulfill the Word on the line of divine healing. This commission fits a person to fulfill what is required by God in any case of emergency. A person may go forth and preach the gospel, and yet not have the real gifts of healing in their fullness; yet at the same time be able to fulfill the Word when called upon. The trouble is, too many are living below their privileges.

Among the gifts of the Spirit that are set forth in the twelfth chapter of 1 Corinthians the ministers of the gospel need to obey the Word, and "covet earnestly the best gifts," such as can be used to the greatest glory of God. Notice where the apostle speaks of the gifts, when it comes to healing he speaks of it in the plural number, "gifts of healing." Besides the power and authority to lay on hands and rebuke disease, one must have, to be specially used of God, discernment, in order to know who are proper candidates for healing; must have wisdom, in order

to know what to do and when to act; must have faith, in order to take God at his word; must have knowledge, in order to know how to instruct the one who is needing help. With these qualifications, and in addition the graces of the Spirit, charity, the needed humility, and such like, one can go forth qualified with mighty power and authority and glorify the name of the Lord. A person may have the healing faith, and yet not have the gifts of healing, which is shown in another chapter. God's ministers must get a real apostolic commission and authority and go forth and preach the same with all boldness, or the people will never reach the Bible standard of holiness and healing as God desires; because "faith cometh by hearing, and hearing by the word of God." "And how shall they hear without a preacher? and how shall they preach, except they be sent?" And furthermore they must be sent with the heavenly commission instead of a commission from a conference.

TO WHOM GIVEN NOW.

As the commission is given to believers to go forth and declare the whole counsel of God, as the Word is presented in all its purity, with all boldness, power, and authority sent down from heaven, the people believe, although many will oppose who are filled with false doctrines and the spirit of the enemy of souls;

nevertheless, the honest-hearted people love the truth when it is presented in the demonstration of the Spirit of God. But now, to whom are these promises given? and who can enjoy the privileges of the gospel and the blessings of divine healing at the present time? The word of God answers this very plainly. It says they shall follow "them that believe." It was so in the time of Christ. Those who were willing to forsake all and follow and believe him with all their heart received a benefit. They who came to him in faith believing for the healing of their bodies were "healed every one." They who came to his apostles with the same faith were healed every one. They who come to the Lord in these days after hearing the word of God preached by his true servants, and come with the same earnestness and faith as did the people in olden times, will be "healed every one." People fail to get these blessings from the Lord often because they are too unconcerned about the matter. They can readily believe that God forgives all their sins, but with many it is difficult for them to reach the point where they can as readily believe that he will heal all their diseases. But when we come to God in perfect obedience to his word, with all confidence believing that what he says is true, it is no difficult matter for us to take him for our physician, any more than it is for us to take him for our Savior from sin. As David says in speaking of the Lord, "Who forgiveth all thine iniquities, who healeth all thy diseases." It

does not take any greater effort, nor any more faith to believe for the healing of the body than it does for the removal of sin. There is just as much reason in a person going to a priest and paying out so much money every week or two in order to have his sins forgiven, as to go to a doctor and pay out so much money each week for medicine to cure us of our diseases, when the Lord has promised to do all this. The priest can not remove our sins by divine power, neither can the doctor remove our diseases by divine power. If we come to a man of God, who is fully saved and apt to teach, he may instruct us and help us to reach the point where we can make our peace with God. He can also give us instruction and help us reach the point where we can receive the healing of our body. But it is a blessed thing for us to know that Jesus has power to sweep away all our transgressions and all our diseases; and if no one is within a thousand miles of us, we can call upon him and receive answers to our prayer for both soul and body.

PROMISES GIVEN.

In Matt. 8:17 we read that Jesus "himself took our infirmities, and bare our sicknesses." Then why need we go about bearing them all our lives, when he bore them for us? Why need we go about suffering day after day and year after year? for we read that he

"forgiveth all our iniquities, and healeth all our diseases." These words were not spoken merely to beat the air, nor were they placed in the sacred book for no other reason but to fill space; but they were put in for the benefit of those who believe on the Lord Jesus Christ. But many people say that they do not believe that the Lord will heal us in these days. We read in Rom. 3:3, "For what if some did not believe? shall their unbelief make the faith of God without effect?" We also read in Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with him." He gave this power to his apostles, and he says he gives it to them that believe on their words.

To his children of to-day he says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—Jno. 15:7. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."—1 Jno. 3:22. "The eyes of the Lord are over the righteous, and his ears are open to their prayers: but the face of the Lord is against them that do evil."—1 Pet. 3:12. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."—2 Chron. 20:20. "If ye shall ask anything in my name, I will do it."—Jno. 14:14.

In case of sickness, or when the enemy is trying to

bring disease upon our bodies, there are many precious promises. When we get sick, the word of God tells us what to do. In the first place, it says if any is afflicted, let him pray; but if his prayer will not prevail with the Lord, or his faith does not reach the point, it says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—James 5:14-16.

It may happen sometimes when a person is sick, that there are no elders present, or near enough to be sent for. What is to be done in such a case? The Lord has arranged that matter very nicely, and tells us in his word the privileges of such a one. In Matt. 18:19, 20 he says, "Again, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." It is a blessed privilege to know that any of God's children can gather together and be agreed upon his word, and have anything that they shall ask, even the removing of sickness, and the Word says, "It shall be done."

Again, there are times when people get sick and there are none of God's children in the community who believe in divine healing. Is there no help in such cases? Yes; turn to the Word again in Jno. 15:7, which says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The Lord always has a way to defeat the enemy, and if we move out upon his promises we can meet the enemy of souls with the Word, and through the Word we can find the precious promises given us, and as we believe them true in our case he will fulfill that which he has promised. In order for people to agree with us in prayer for the healing of the body, or whatever is desired, it is not always necessary for them to be present with the one who is sick; because the Word says, If two of you shall agree "on earth." One person may be in one part of the earth, or globe, and another in another part, separated by thousands of miles, and yet they can be so agreed upon the word of God for a certain thing that God will bring it to pass; and he has said that the effectual fervent prayer of a righteous man availeth much. The prophet in foretelling what should come to pass in these last days, said, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35: 5, 6. Let all such unfortunate people take courage. Behold, that time is now here. Jesus Christ tells us in his Word

that he has all power in heaven and on earth. He is the same yesterday, to-day, and forever. He has lost none of his power, and loves to stretch forth his hand to help those who believe on his word; and he says, "I am the Lord that healeth thee."—Ex. 15:26. "Wilt thou be made whole?"—Jno. 5:6.

Where he tells us in his Word that "the effectual fervent prayer of a righteous man availeth much," he gives an example of the same, and tells us how Elijah "prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."—James 5:16-18. Now in order to encourage us and show us that it is our privilege to pray the prayer of faith, and that our prayers may avail much, he says that Elijah was a man "subject to like passions as we are;" that is, he was a man of the same make-up, or disposition; and if he prayed such a prayer of faith, it is also our privilege to do the same.

Jesus said, "If thou canst believe, all things are possible to him that believeth." At another time in speaking to his disciples, he said, "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire,

when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:22-24. This is one of the strongest promises given in the Bible, and he says that we can have such things, if we ask, and doubt not in our heart; and when we pray, we are to believe that we do receive. In connection with this there is another very precious scripture in 1 Jno. 5:14, 15, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Now the point in this scripture is first to know the will of God concerning the point for which we are asking; then we can go with the confidence that he hears us. If it is healing that is desired, it is easy to turn to Ps. 103:3, and find out his will. If we know that he hears us, then we can believe that we have that for which we asked, and let God bring it about in any way that seemeth pleasing unto him.

If sinners desire healing by the power of God, they can have the same through believing the Word and meeting the conditions laid down therein. If they will repent and yield themselves fully to God, then they will have full access to the privileges of the gospel. If some are too sick to make the proper consecration, in answer to prayer God will touch their body and mind with his healing power sufficiently for them to meet the conditions for both salvation and healing if it is their will to have it so.

He says, "Whosoever will may come," and he will meet every one upon the line of the truth, and all will be left without excuse.

HEALING OF DISEASES.

Is disease caused by sin? is a question often asked. Truly it is caused by sin, even if we have to trace it back to the fall of man. However, the one who has a diseased body is not always a sinner, but may be enjoying the fullness of the love of God in his soul to all the light received. The disease may not be caused by any sin committed by those afflicted, neither by a sin of the parents, as was the case of the blind man; and the same may be permitted for the glory of God, but it is through the healing of the disease that God gets the glory. Then we would say to those who are thus afflicted, if you desire to glorify God, meet the conditions of his Word and be healed. The Devil is the author of disease. He is the one that will keep disease upon the body if you permit him to do so. God has promised to heal all our diseases. Ps. 103:3. God leaves it to us as to whether we will enjoy the privileges extended to us. Many are not healed because they do not realize that it is the will of God to heal them.

The people of God, as a general thing, who have believed in divine healing in a sense, have gone to the

Lord in a prayer like this: O Lord, heal me, if it be thy will; or, Heal this brother, or sister, if it be thy will. Now we wish to say, that as far as his will is concerned, he wills that the sick be healed. Because they are not healed sometimes does not change his will concerning the same. In the instruction given in his word to his children, it is very plainly and emphatically set forth, that "any" among you may be healed. It does not just say some among you, or a few among you, but it sets forth his will; and that is, that the sick be healed. The scripture reads like this: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

God plainly sets forth his will in his Word, but are we living up to the privileges of his will? It is evident that we have in the past been living far below our privileges on the line of divine healing. God plainly made his will known to Moses in Exodus 15:26; and we who are under the gospel dispensation have so many promises, that surely we need not hesitate in moving out with all faith and confidence in God for the healing of our bodies.

Notwithstanding it being the will of God to heal in all cases, as far as disease is concerned, yet there are times when the healing is not done immediately. Sometimes for lack of faith, sometimes because there

is some precious lesson to be learned, or something to be removed out of the way. But because some of these hindrances are there, and in many cases never removed, does not change his will in our privileges. There are many incidents to which we might cite you concerning his will. Remember when the leper came to him and worshiped him, saying, "Lord, if thou wilt, thou canst make me clean." Now it was left to the will of God, and what did Jesus say? He said, "I will, be thou clean;" and the work was done immediately. The leper did not say, If it be thy will, but he said, "If thou wilt," knowing that it was the will of God to heal him, if he would do so.

A centurion once came to Jesus in behalf of his servant, who was sick of the palsy, beseeching healing through the Great Physician, and again we hear his precious words: "I will come and heal him."—Matt. 8:7. There it was just as easy for him to heal the sick as it was to forgive sins; as we hear him say concerning the palsied man, in Matthew 9:5, "For whether is easier to say, Thy sins be forgiven thee; or to say "Arise and walk?" And he said unto the sick of the palsy, "Arise, take up thy bed, and go unto thine house."

It was because of their faith in him that this work was done. We find it just as necessary now as it was in that day to have faith in God, and a willingness to follow him in all things. We learn that his mission on earth was not only to forgive sins, but we read in

Matt. 8:17, that, "Himself took our infirmities, and bare our sicknesses." If that be the case, why need we go about burdened down with sin? why need we go about burdened with disease and suffering, when he came for the purpose of bearing them for us?

When we look at these things in the light of God's word, surely we can have more faith for the healing of our bodies, knowing that it is not his will that we should be so filled with disease and suffering, but that it is his will to heal us, and thus fulfill his mission on earth in and through us. If we will not let him save our souls from sin, his mission is not being fulfilled in us. If we will not let him heal our bodies, his mission is not being fulfilled in us. Can we not take an advanced step on this line? We see how plainly he has set forth his word concerning the healing of our bodies, and he says in John 14:23, "If a man love me, he will keep my words." So if you want to love the Lord with all your heart, begin to ask him to help you on this line, that you "may be in health, even as your soul prospereth."

But some say, "If the Lord heals all our diseases, we will never die." But the word of God teaches us that it is appointed unto man once to die, and after that the judgment. There are many ways by which a person can die besides that of disease. When their time comes the Lord can cause them to fall asleep in Jesus as the falling leaf takes its departure from the tree. The apostles all died, but their deaths were not caused

by disease, neither did they have to backslide in order to die.

When Christ was upon earth he healed all manner of disease. He commissioned his apostles to go forth and heal all manner of disease. He gives the same commission to-day. But now, there is something else goes with this healing. They always presented the Word, causing people to have faith in God; and as the sick were healed, their faith was increased, and the people were brought together to hear the Word for the good of their souls, as well as for their bodies.

As the disciples went forth they preached the Word, and preached it with boldness, not withholding the truth because of threatenings, stripes, and imprisonments, or severe persecutions; and the result was, that the people upon hearing the word of God, and learning their privileges, were constrained to believe, and had faith for both soul and body.

The Lord gives the same commission to his ministers now whom he sends out; he promises the same power and authority. But now, in order for the word of God to have its effect and be brought into practical use with the signs following, the Word must be preached with all boldness, authority, and power, the same as it was in the time of the apostles. There must be no compromise with sin and Satan in any way.

There is quite a difference between presenting facts, and even going through great physical and vocal

demonstrations in presenting the Word, and preaching the Word with the authority sent down from heaven. Some ask why it is, that people do not, as a general thing, have as much faith for healing, and the signs following in the same proportion as in the days of the apostles. This is easily answered. It is because the word of God is not preached as it was then, nor put in practice. When this is done, the signs promised in the Word are sure to follow.

THE HEALING FAITH.

Some may ask what is meant by the healing faith. It means to have enough faith in God to believe for the healing of the body. It means to believe that part of the Word true wherein God has promised to heal the sick. It is the same kind of faith as is required for the salvation of the soul. People may have a healing faith and yet not necessarily have the gifts of healing as a special gift insomuch that they go about fulfilling the office of an elder. To have the healing faith is to have the faith once delivered to the saints, and it is the privilege of every one to have this, and those who do not have it are living on a plane below their privileges.

With many it is an easy thing to believe what some earthly friend tells them, and place such confidence in their word as to have no doubt regarding the fulfill-

ment of any promise made, and at the same time when it comes to taking God at his word they go about it with much hesitancy and great fear and trembling, just as though God were unable to do that which he has promised. When we look about and see what little confidence is placed in the Lord, can we wonder at the words spoken by him when he spoke of his coming again and asked whether or not there would be faith found on the earth? No wonder he said to the people at one time, "O ye of little faith!" These words were even spoken to his disciples: "Why are ye fearful?"

There are those who are afraid to step out on the promises of God, not because they believe he is unable to do what they desire him to do, and ofttimes not because they believe he is unwilling to do it, but yet they hesitate in stepping out with boldness upon his promises. Why should this be? He says he is more willing to give to them that ask than parents are to their children, and if we ask bread he will not give a stone; but he gives us so many illustrations in his Word to strengthen our confidence in him, to confirm his word, that we may not be afraid to trust him. This faith is not something that is beyond the reach of humanity, not beyond the grasp of any who are willing to put forth the proper effort to get it. It comes from above, it is God-given, and with all his willingness to give, why need we be without it? People are sick and afflicted all around us on every hand. They

need this wonderful blessing from the hand of the Lord; they need this faith which is intended for his saints. Then why not have it?

WHO CAN HAVE IT.

Who can have this faith? The word of God teaches us that he will not withhold any good thing from them that walk uprightly, from those who put their whole trust in him. All can have this faith who will forsake their sins, meet the conditions of the word of God, and believe for the salvation of their soul, and walk in the light of his word. Many people have not this faith to such an extent as to be of benefit to them for the healing of their bodies because they have not known their privileges regarding the same. They have been taught that this was only for the time of the apostles, and while we might pray for the healing of the sick, yet it was not our privilege to believe for their healing, nor to oe healed ourselves. Such a belief is only one of the falsehoods of Satan, and so many people can have such unbounded confidence in such things that the enemy of souls tells them that their faith is almost unlimited on that line, when if they would take a stand against all the doctrines of the adversary of their souls and turn their faith on a Bible line, they would find themselves on the mountain top of holiness, with a real sweeping victory in their souls, and faith enough

to believe for the healing of their bodies when they are sick, and even ofttimes to keep disease away from their bodies when exposed to the same.

We read in the last chapter of St. Mark that this faith is for "them that believe." Let us notice some of the first things promised them that believe: first, it says, "He that believeth and is baptized shall be saved;" and then it goes on and says, "He that believeth not shall be damned;" and furthermore, "These signs shall follow them that believe," and among the signs following is this: "They shall lay hands on the sick, and they shall recover."—Mark16:18.

Now this faith is for every one who will believe for it. While God may not call each one to go forth and perform the duty of an elder, anointing the sick, yet in case of necessity or emergency it is the privilege of any true child of God to lay hands upon the sick, and ask God to do the healing, and the signs following are promised to them that believe; although ofttimes even where there are no elders present, or no one who has the gifts of healing, it is not necessary for those present to lay on hands unless specially led of God. The prayer of faith can be offered at such times by even the weakest of the children of God. I have seen little children not four years of age pray the prayer of faith in case of sickness, and God immediately answered their humble petitions; although few words were uttered, yet it was a prayer sent up in faith, and God heard and answered.

It often happens that people do not have this faith because they are ashamed for people to know that they have such a belief. Such are not likely to get many benefits from the Lord on that line. God wants us to let our light shine and not be ashamed of him nor his gospel. Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."—Rom. 1:16, 17. Now this faith can be obtained and enjoyed by every one who will meet the conditions of the word of God and contend for it. The Devil opposes it, and opposes every move made in that direction. His children oppose it, and every possible means is set forth to hinder any one from receiving it. It is in reach of all, but all do not press forward and get it. Likewise salvation is in the reach of every soul, and the Master said whosoever will may come; but all do not come, neither do they make an effort to press forward to get the treasures that are for them.

WHO CAN BE HEALED.

As we look about us on every hand and see those that are bound down by afflictions, disease, and oppressions of the Devil, those who are halt and maimed and

"There
Came Also
a Multitude . . .
Bringing Sick Folks
. . .
and
They Were Healed
Every One"

—Acts 5:16

"These Signs Shall Follow Them That Believe;

. . .

They Shall Lay Hands on the Sick, and They Shall Recover"

—Mark 16:17, 18

blind, and such like, many of whom have heard of the wonderful healing power of the Lord Jesus, and have been trying to exercise faith to be healed, the question comes to us, Who can be healed? Is it really the will of God to heal the sick in these days? What questions! you may as well ask, Is it the will of God to forgive sins in these days? The same scripture in setting forth the power of God says, "Who forgiveth all thine iniquities; who healeth all thy diseases." It does not say forgive all our iniquities, and heal just such diseases as are according to his will: but it says, "all." Now here we can see the will of God concerning the matter.

Some say if such and such a person is healed, then they will believe. They generally get their eyes upon some person and try to hide behind that one instead of believing the word of God, and putting God and his people to a test for their own gratification; but to such we wish to say that God is not under any obligation whatever to come to your terms. He makes this matter all very plain in his Word, places it within the reach of any one who is willing to obey him; and if you do not move out and get these blessings according to his word, you are not worthy of them. If you are sick and want a sign before you believe, remember the Savior tells of just such people as you are, in Matthew, and he says no sign shall be given more than what has already been given. A few months ago while we were holding a meeting, and there were some wonderful cases of healing, certain opposers to the truth on the

line of divine healing attended the divine-healing services held each afternoon. Not being willing to accept the truth of God's word as it was sent forth, nor to receive as evidence the testimonies of those who were being healed, they selected for a test case a young man who was partially paralyzed, who happened to be in the meeting that day, and said, "If that young man is healed, then we will believe." When the young man was afterward spoken to concerning taking the Lord for his physician, he remarked that he did not want to be healed, because if he was healed he would have to work. Now such persons who are too lazy to be healed are not likely ever to get any such benefits from the Lord; and yet opposers of the truth will try to hide behind such lazy people who do not want to be healed, and declare that they will not believe God unless he gratifies their desires by healing such people as have no desire to be healed. Such unbelievers will go down to perdition with their unbelief, and when too late they will realize that God's word is true, whether they believed it or not. We read in the Word where it says, "What if some did not believe? shall their unbelief make the faith of God without effect?"

When Jesus was here upon earth, as many as came unto him with a willingness to obey were "healed every one." Those who came to his disciples with the same confidence went away "healed every one." So it is to-day, those who come to the Lord with all confidence in his word, and meet the conditions laid

down therein, can go forth with rejoicing, "healed every one."

WHY IT HAS NOT BEEN UNIVERSALLY TAUGHT.

It is a question in the minds of many people, If divine healing is for the people of to-day, and has never been withdrawn from the church, why has it not been taught through past ages? This is very easily answered. When people departed from the faith once delivered to the saints they went into error and confusion, they lost power with God, and had not the faith to ask him to fulfill his word. And then those who undertook to preach the Word left that part of it out of their preaching, or taught that the time for such things was in the past. And because it was not taught, it was not believed, and was not received as present truth by the people. The people departed from the faith, and the signs promised in the Word did not follow. The reason they did not have the faith was beause they did not hear the Word preached, nor receive a Bible experience. The Word tells us that faith comes by hearing, and hearing by the word of God, and when the Word is not preached, to be sure, the faith will not reach the point wherein the Word can be fulfilled.

All down through the dark ages since the time of the apostles the people have had the same God, and God

has had the same power, beause we read that Jesus Christ is "the same yesterday, and to-day, and forever;" yet the Word was not fulfilled. It was not because there was a different kind of people, because since the days of Adam the people have been of similar dispositions. We read in the last chapter of James, of Elias, or Elijah, who prayed such a wonderful prayer of faith, and it says that he was a man of like passions as we are. Peter and John after the day of Pentecost gave the people to understand that they were only men as those who were listening to them. Likewise, at Lystra when the lame man was healed and the people desired to worship Paul and Barnabas as gods, Paul told them that he and Barnabas were men like they were. And so it is with God's people of to-day. He can take the wicked creatures and make them bone of his bone, and flesh of his flesh, and fill them with his power and glory, and full of faith, and use them to go forth against the giant minds of worldly people and glorify his name. But what is required is for his children to be so humble and submissive to his will as to be as clay in the hands of the potter to be molded vessels for the Master's use, to be mouthpieces for God to declare the whole truth of his word at his bidding. Because the truth of the gospel in all its purity has not been taught in past ages is not because God has lost his power nor withdrawn the same from his believing children, but because the people had departed from the faith: and it will and is now being

manifested to just as many as will accept the whole truth and believe and act upon it. It is the privilege of each child of God to get where he can pray the real prayer of faith, whether it be in few words or many, and thereby prevail with God, whether it be for the salvation of souls, or for the healing of the body.

The minister who goes forth now and rejects divine healing and will not preach it, is not a minister sent forth by the Lord Jesus Christ. The one who goes forth and will not practice divine healing by fulfilling the Word in James 5:14, is not fit to go forth until he tarries for the anointing and qualifications which the Lord has in store for his servants. May God help those who are going forth trying to preach the Word to stop their preaching until they can preach the whole Word and practice it, and live to what they preach. When this is done there will be such a turning to the Lord as has not been witnessed for centuries past.

DEVILS CAST OUT.

People are sometimes astonished to hear that devils are cast out in these days the same as in the days of Christ and his apostles. Nevertheless it is a fact, and the cases are so frequent even before public congregations, so plainly manifest, that even the most skeptical person can not gainsay it. The question is often asked, If devils were cast out in the time of Christ and the

apostles, and are cast out now, why has it not been heard of more during the past centuries? The question is easily answered. It is because the whole gospel has not been preached with power and authority during this time as it was then, nor as it is being preached now. The time is here now that the Lord is sending forth his messengers with the whole gospel to be preached in all its purity by the power of the Holy Spirit, and when this is done the light of the word flashes forth to such an extent that it uncovers the hiding places of the Devil. The spiritual wickedness in high places, or the dark things practiced among the professing children of God, were never brought to light to such an extent as is being done now, and the Devil is stirred to a fury, and in his wrath is going to and fro, up and down the earth, to seek whom he may devour. He is mustering the hosts of hell and every pernicious spirit to capture souls. Truly the Devil is "loose for a season," and is come down with great wrath, knowing his time is short, and there are more people now becoming possessed with devils than ever were in ages past, because the light and truth of God's word is being set forth in its clearness, and people are rejecting the same, and when the word of God is rejected it opens an avenue for Satan to enter, and he is not slow to take advantage of his privileges. There may be times when the same may be rejected for a time without a person really becoming possessed with devils, but it is a very dangerous risk.

Ofttimes people who have been much used of God, even in preaching his word, have reached a place where they took a stand against truth, rejecting the Word and admonitions of the children of God, and thus were brought under the power of the enemy, and as they persisted in having their own way they became possessed with devils, and could only get deliverance through the united prayer and supplications of others in their behalf, and having them cast out. But there are other ways in which persons become possessed with devils. By taking up with some false doctrine, or with the black arts, such as Spiritualism, necromancy, witchery of various kinds, and such like, which people tamper with until they are brought under the influence of the Devil, who is the author of such things, and it is too often the case that these things are tampered with until the parties become really possessed with devils. Sometimes there are instances where they do not really get possessed, yet they are living under the influence and power of the Devil, or in other words are tainted with such spirits insomuch that they have not liberty to enjoy themselves in life, and feel bound when in the presence of God's holy children.

In sending out his ministers whom he qualifies in these last days, God commissions them to go forth as he did the apostles and ministers during the days of the apostles, giving them authority to cast out devils and heal the sick. In Mark 16:17, 18, we read the signs

that follow. It says, "In my name shall they cast out devils. . . . They shall lay hands on the sick, and they shall recover." God's messengers in order to be fully qualified for the work of the ministry must have this power and be well enough acquainted with the Word, and well enough acquainted with God, to know what to do under such circumstances.

People who are possessed with devils sometimes come for prayer, and unless those who are laboring with them to help them out of their trouble discern their case, they are apt to slip through with only a form of consecration without either deliverance from the evil spirits or change of heart. Again, we have known of cases where the spirits were discerned, and even cast out in the name of Jesus, and yet it was only a short time until the parties were in a worse condition than before, because the one who was possessed was considered saved when the devils were cast out. Here is where some have made a sad mistake. People who are possessed with devils can not repent while in that condition. They may bewail their condition, shed tears, but can not have godly sorrow and repentance unto salvation; and when the devils are cast out they are then only in condition to repent of their sins, and this should be speedily attended to. As soon as the devils are cast out, then the one who is delivered should at once repent of all sins committed and call upon God for pardon, and press the battle forward to a Bible experience.

We read in Matt. 12:43 that "when the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."

This scripture will throw some light upon the subject. When the unclean spirit is gone out of a man, or house in which the unclean spirit dwelt, it is empty, swept, and garnished, and as the spirit returns he finds it so. There is no Spirit of God to prevent his entrance, and getting seven other spirits more wicked than himself, it is an easy matter to re-enter and take full possession: whereas had the man repented and received the Spirit of God, these evil spirits could not have entered; because we read that when the enemy comes in like a flood the Spirit of the Lord will lift up a standard against him. But there being no Spirit of the Lord to resist, the unclean spirit took up his abode again, and the last state of that man was worse than the first.

A few years ago I witnessed the fulfillment of this scripture. A lady from one of the western states came to a camp meeting in Michigan. Although she had been much interested in religious work, and, in fact, engaged in it to some extent for some time, but was greatly depressed and was often in agony of soul, she

did not understand her case. But by coming in contact with the truth of God's word set forth with power and authority, her case was clearly set forth and discerned as a case of possession of devils, and when special prayer was held in her behalf the evil spirits came out with loud cries, and after being delivered she went on, for lack of proper instruction, considering herself saved because the devils were cast out. A few days later I met the woman and she seemed to be filled with picking spirits, finding fault with the brethren and sisters in the gospel work, picking flaws at the word of God, and many other things, which showed that she was rapidly coming under the powers of the evil one. We warned her of her condition.

About two weeks later we met her in Indiana at a camp meeting, and at once discerned that she was wholly in the hands of the Devil, and one of the worst cases of devil-possession we had ever met; but the Lord saw fit to deliver her in the presence of a large congregation of people. This woman was, up to the time prayer was offered in her behalf, in her rational mind, and could talk readily on any subject, but as she came forward for prayers, and instantly as hands were laid upon her and the Devil rebuked, he seemed to take entire possession of her organs of speech as a mouthpiece, and laughed us to scorn, scoffed at the idea of devils being in her; but as such devils were commanded to come out, they did so with loud cries. At times she would laugh with all her might, then

immediately she would bark like a dog, hiss like a snake, imitate a cat, and make all kinds of hideous noises, which only could come from demons from the pit. She would even try to bite, scratch, or anything to prevent God's children from going ahead with her case. But God had her case in hand, and his children had their trust in him, and had no fears but that God would completely deliver her. This performance lasted for perhaps an hour or so, while the large audience crowding about to witness the scene, stood spellbound. Among them were infidels, skeptics, opposers to the truth, backsliders, sinners of every kind, and many children of God who had never witnessed a case of casting out devils. But from the believer to the most skeptical ones, all were made to acknowledge that it was a genuine case of devils, which could not be gainsaid, and which resulted in the salvation of many souls. Many were made to fear and tremble as they realized the awful power that Satan had over souls, and then saw the power of God manifest with a mighty deliverance. God, no doubt, permitted the time of her deliverance to be prolonged longer than it would otherwise, in order to convince the unbelieving people of his power in such cases. When the devils were rebuked and commanded to come forth they would come forth with loud cries, almost choking the woman to death, and almost tearing her throat. Then again at other times when they were rebuked, the devils speaking through her would say, "We will

not come out; we do not have to come out." But when commanded with the authority of the Holy Spirit through the name of Jesus, they had to yield and come forth. While these spirits could not be seen by the human eye, yet it was just as evident and convincing to all persons as if they could have seen them in bodily form. Finally when she was completely delivered, she quieted down and a heavenly sweetness seemed to settle down upon the place, and truly indeed it seemed to be a heavenly place on account of the mighty presence of God and the manifestation of his power. Soon the woman arose and said, "I am well, and clothed in my right mind; I am now free in my body, and want to get free in my soul." She then repented of her sins and was able to get an experience of salvation.

There are many wonderful similar cases which might be given, which we have personally witnessed. It is not necessary, neither is it the case, that the devils always make a noise when cast out. We read in the New Testament of cases, some of which came out with loud cries, others were commanded to hold their peace and come out. We have often witnessed such cases. There are about as many, what we would term, religious devils as any other kind. Yes, some even claim to be sanctified, leap and shout, and make a wonderful profession. Many of them claim to preach the gospel, and yet are a regular cage of devils.

A young man in the fall of 1894 came to one of our

meetings, who had been engaged in the gospel work in what is called the Pentecostal Bands. He had met with some who were out on a Bible line, and as he heard the word of God expounded in all its purity, he accepted the truth. But upon going back to his band of workers they told him he must renounce such teaching and such doctrine. He protested that it was truth, and that it was Bible, and that he had received an experience which he did not have before; but still they protested and contended that he must give it up. He did so at the peril of his soul. He went into darkness, but they had him consecrate to their belief instead of the belief of the Bible, and as he took a stand, he opened an avenue for the Devil to take possession of him, and the enemy of souls being on the alert for such chances lost no time in taking advantage of the same. The poor man received a blessing from the Devil, and claimed his sanctification again; but was soon left in awful darkness. He would consecrate and receive another blessing, and in a few days be in darkness, with the life almost tormented out of him. They would try to cheer him up; he would try to preach the truth, and shout the Devil away. Finally in a year or so he came to the meeting spoken of, at first claiming to be sanctified, but even the presence of God as he entered the place made him feel there was something wrong with him. He came to the conclusion that he was not really sanctified, and he came forward when opportunity was given for prayers,

that he might receive the experience of sanctification. He received a blessing but it did not last long. When the next sermon was preached, he saw by the word of God that he was not justified, came forward again, and kept on coming forward until he was made to realize his real condition in the sight of God, and then did not get deliverance until he of his own accord made a public statement of how he had rejected light and truth and consecrated to the belief of men instead of to God and his word, and after thoroughly exposing the Devil on this line he came forward for prayer. As a few brethren gathered around him and laid their hands upon him and began to rebuke the Devil, he began to breathe very heavily, but there seemed to be something in the way, as the devils would not make any move to depart, for a few minutes, and the Lord revealed that the devils must be named out, and therefore the Pentecost devil was rebuked openly; and the very moment those words were spoken the devils threw him prostrate across the seat, stiffening his body and limbs with awful groans, and shrieks, and agonies, until the audience was excited almost beyond measure. But in a few minutes he was completely delivered, and made an intelligent consecration and received a real Bible experience, and has since been preaching full salvation to the people. This ought to be a warning to all who undertake to fight the truth of God's word and reject the same.

A young man came to our place once, whose mother

and two of his sisters had been in the insane asylum for years past, and he was on the verge of insanity when sent to us. After telling him of his condition, and showing him that he was possessed with devils, and that God was able to deliver, he appeared perfectly willing for God to deliver him, and to do what he could that he might be delivered. We bowed in prayer in his behalf, and while he was at the opposite side of the room, and no one near him, as prayer was offered in his behalf, and the Devil rebuked in the name of Jesus, the devils threw him backward upon the floor, as the one of whom we read in the New Testament. whom the Devil caused to fall in the fire. This young man began to squeal like a full-grown hog; one at a distance would scarcely have known the difference. However, he was completely delivered and consecrated himself to God, but sometime afterward disobeyed the Lord, and would not walk in the light of his word by doing his duty, and became stubborn and possessed with evil spirits again. Finally, at a meeting with a few of God's children prayer was offered in his behalf for his deliverance, and as the devils were commanded to come out, they would come out with loud cries, but all would not depart at the command; so we began to ask God to reveal what was in the way, believing that the Lord would answer our prayers. Finally the young man said, "I don't believe I can be delivered until I make a confession." Then he confessed to an awful sin he had committed while under the influence

of the Devil, and thereby exposed that spirit, which was immediately rebuked and commanded to come forth, and he was immediately delivered.

Another case which might be spoken of to the glory of God was that of a young lady who had been near death's door, and was sent to us that she might receive her healing, as she had recovered sufficiently to stand upon her feet for a few minutes at a time. She tried to consecrate herself to God and get an experience, but we saw at once that she could not get an experience in her present condition. Prayer was offered for her, and the Devil rebuked, and immediately the Devil threw her prostrate upon the floor, and as she was raised up she began praising the Lord and shouting glory, but we discerned her case clearly, and saw that she was only trying to deceive the brethren. As she began praying with all her might, and praising God, we rebuked the praying devil, and immediately her mouth was closed, and the devils cast out, and she was able to get an experience of salvation, and in a few days applied for the healing of her body, and was instantly healed, and made well from that time forth, for which God received all the praise and glory.

Another case is of a man between sixty and seventy years of age, who had always been religiously inclined, and tried to serve the Lord, but about six years ago he imbibed the doctrine of millennialism, and that there was no place of punishment after this life; no Devil to torment people in the future, and that there

was no eternal punishment. He became very zealous in setting forth this doctrine, and published some literature to scatter his poisonous teaching among the people, thinking he was doing the will of God. Upon the last page of one of his tracts were the words: "Then where is hell? We answer, nowhere! nowhere! emphatically nowhere!" These tracts he began to distribute while stopping with us. We pointed out his erroneous teaching to him, but he would not receive it. Several of God's ministers tried to show him his error, but the Devil had blinded his eyes to such an extent that he would not receive instruction from any one. At a time appointed for fasting and prayer, we had a number of services during the day, and the Lord clearly showed us while upon our knees that we must expose that doctrine before the children of God who were at that time stopping with us in the gospel work. We did so in the name of the Lord, renouncing his doctrine as a doctrine of devils, yet informing him that we did not take a stand against him, but against such a spirit and such a doctrine, and admonished him to forsake it, setting forth the word of God on the subject. We could note but little effect upon him at the time, but the next morning he was almost wild, not having slept any during the night, and his mind was in a turmoil, and he was apparently in a dying condition, and bade his daughters farewell. We knelt and asked God not to permit him to die in his present condition, and soon he revived, and afterwards

we laid on hands and rebuked that spirit. He fell asleep and slept the remainder of the day and the following night, and the next day that spirit having been rebuked, he could see the light and truth of the scriptures, and get an understanding when they were expounded, and could begin to see in what an awful condition and danger he had been, although much of it was not yet clear to his mind. However, realizing the condition the Devil had gotten him into, he was willing to cast the whole thing overboard, and begin as a little child and learn from God and his word. He seemed to get along very nicely for some months, then the enemy of souls began to tempt him that perhaps his doctrine was not altogether wrong after all; and as he began to entertain such thoughts and harbor them in his mind and in his heart, he lost the experience of salvation, and could not seemingly regain it for a long time. At times he would seemingly get the victory, but his faith was easily baffled until near the close of his life. While upon his death-bed, because he still held to some of his doctrines in a sense, he fell under the power of the Devil once more and became really possessed, and it was an awful scene to behold him writhing with devils within and the awful powers of the enemy without. The devils were rebuked and prayer offered, but God held him to make certain confessions of his own accord and renounce his doctrine, before he could get completely delivered and keep it.

Finally one day when God had relieved him to some

extent by binding the powers of the Devil, that he might meditate over his condition after the devils had been rebuked, he said, "Hell is real! the Devil is real! God is real, and heaven is real!" But he had apparently to be brought right in contact almost with the flames of hell before he could be made to realize it to its fullest extent. He acknowledged that there was such a thing as eternal punishment, and was very willing to renounce all his false doctrines, that he might again possess salvation.

There are many that are under the powers of the Devil, bound in chains of darkness because they will hold to false doctrines and not renounce them. Hell will be well supplied with such people; yea, with people who have tried to believe that there was no such place as hell. Prominent ministers and influential men and women have tried to do away with hell, but the Word comes, "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar."—Rom. 3:3, 4. People may say what they please, but it does not change the word of God. They may preach no-hell doctrine, and yet will go to spend eternity in such a place.

People may tamper with Spiritualism and the black arts at the peril of their souls. As we have before stated, every spiritualistic medium is possessed with devils, and they can not be successful mediums for the Devil until the Devil has full possession of them.

Free-loveism is only one of the fruits of Spiritualism, although a person may have a free-love spirit and not be a Spiritualist. Free-loveism and lust go together, and such ones get under the power and influence of unclean spirits whether or not they are really possessed. When a person is tainted with any of these things, even though he may be able to come to the Lord for the forgiveness of sins, unless the spirit itself is thoroughly renounced and rebuked, it will always throw an influence around the person until such a one is, in the time of temptation, drawn away and the soul brought in danger of total destruction and ruination. There is quite a difference between the real possession of devils or evil spirits, and the outward influence of the same. The Devil tries to make many people believe they are possessed, and that it is beyond their power alone by the help of God to become free again, who, in fact, are really not possessed at all. And many who are possessed, the Devil tries to make them believe they are not. He has power to throw an awful depression upon the children of God sometimes, or, as the Word says, send fiery darts to try them. Then is when a resistance must be set up against him as never before, with a perfect trust in God.

One thing the children of God should remember, and not forget, and that is, when they are saved and walking in all the light of God's word, there is a wall of salvation about them, and the Devil is aware of such as he was with Job, and said that the Lord had placed

a hedge round about Job, which he was not able to go through. Just so it is with the children of God who keep their trust in the Lord. There is a hedge round about every child of God, which the Devil is unable to go through. He knows very well that he is unable to go through the presence of God: therefore he tries to work some means, or lay some plan to cause the shield of faith to be dropped; then he will shoot his fiery darts, throw out his influence, try to discourage the soul, and then come in like a flood; but even then when his tricks are known, although he may come in like a flood, and cause the place to seem like the darkness of Egypt, yet a perfect trust in God and in his word will defeat him every time, and again those words come with such a sweetness: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." If any child of God is attacked in that way, he should give the Devil a good rebuking at once, and not only rebuke him and command him to depart, but go to thanking God for victory over him, and as soon as the praises are kept up he will take his departure with all of his darkness, and the name of the Lord will be glorified.

Another point which might be mentioned for the benefit of some, is whether or not it is scriptural to lay on hands for the casting out of Devils. It is not always necessary, as the devils are cast out by the word through the name of Jesus. Sometimes it is well to lay on hands and rebuke the Devil; at other times it is

not necessary. We read in Luke 4:40, 41, of wnen Jesus was going about preaching, that "when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he, rebuking them, suffered them not to speak: for they knew that he was Christ." In Acts 19:12 we read that handkerchiefs or aprons were brought from Paul's body and the diseases departed from them, and the evil spirits went out of them. Here it seems to have taken more than Paul simply speaking the word; so he sent a handkerchief, which, no doubt, he had laid his hands upon, asking God to accompany it with power from on high. We have seen this scripture fulfilled many times, not only in the healing of disease, but also in delivering from evil spirits. In many cases of evil spirits it is necessary for the person possessed to expose the spirit and search out the real cause, or circumstance that caused the possession. It is not always necessary to confess anything of this kind, every dark deed that has been done to every one, in order to be free; but there are cases where some of these darkest deeds have to be uncovered and confessed before the Devil will give way. There is no case of devils too hard for the Lord to deliver if the person desires deliverance and is willing to meet the conditions of the word of God. If people have been in delusion, they must renounce and

"He
Gave Them Power
Against
Unclean Spirits,
to Cast Them Out,
and to Heal All
Manner of Sickness
and All
Manner of Disease"

—Matt. 10:1

"Behold,

I Give unto You

Power...

over all the Power

of

the Enemy"

—Luke 10:19

forsake their delusions, and get in desperate earnest, and take a vehement stand against the Devil, and they will get delivered. In all cases it is necessary for a person to take a vehement stand against all the powers of the Devil. And another thing we wish to say for the encouragement of those whom the Devil has whipped about, is, that the Lord careth for the weak ones with a special care and bestows special honor upon such. Do you not remember Mary Magdalene, out of whom were cast seven devils? The Lord bestowed upon her the honor of carrying the first message for him after he was risen, and told her to go and tell the disciples and "Peter." Why do you suppose he specially named out Peter? It was because Peter had recently denied him and afterwards repented of it, but would naturally be very weak in faith, so the Lord sent him a special message, giving him special honor above the others.

Dear ones, you who are tried and tempted by the adversary of your soul and realize that you are weak, consider these things and look at the mighty strength of God instead of at your weakness, and you will be able to be victorious in every battle and be an overcomer in every conflict.

MIRACLES WROUGHT.

The prophet Isaiah in looking forward to this gospel dispensation foretold what would take place, and he says, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty lands springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." —Isa. 35:5-7. These are some of the wonderful things that were to be performed during the gospel dispensation, yea, even in the last days of the Christian era, when the church in the evening of time shall shine forth as the morning. That time has already dawned upon us. The church in the brightness of the morning is fulfilling the prophecy of the morning time. The dark noon-day of Catholicism is past. The dark and cloudy day of Protestantism is swept away as the brightness appears foretold by the prophet Zechariah, 14:7—"It shall come to pass that at evening time it shall be light."

The wonderful miracles will be performed in this evening time to the same extent as they were in the morning of this Christian era, and perhaps greater. Prophecy is being rapidly fulfilled; the end of time is near at hand. The Lord is preparing his bride, the

church, for his coming, but she must be robed in purity, and with power and authority.

We read in the word of God in the eighth chapter of Matthew how the prophecy was being fulfilled by Christ's coming, and miracles were wrought through him. And in the Acts of the Apostles we have the record of many wonderful miracles being performed through his servants. And in 1 Cor. 12:10 we find among the distributions of the gifts to his children is the working of miracles, and this is given as a separate gift from the others; and God bestowed this gift upon his children in olden times, and worked through such as he saw fit to use on that line, and is now bestowing the same gift upon his children whom he can use to his glory, and who will meet the conditions of his word and reach the point where he can use them on that line and trust them with the same. We read, "Jesus Christ the same yesterday, and to-day, and forever." We often hear the expression that the day of miracles is past. The only way that it is past is because the day of faith is past, and that is only past to those who will not believe God and take him at his word. But the time is here now when the Lord is pouring out his Spirit upon his sons and daughters and sending forth his judgments from his word by his servants, and separating the precious from the vile with the two-edged sword, and as this is done and the whole word of God preached and lived up to, God is manifesting his power in miraculous ways.

The children of God have been looking upon miracles, not as a separate gift which can be obtained or used at the present time; but the Lord is revealing otherwise and manifesting his power. It has always been looked upon as something like walking upon water, turning water into wine, and such like; but not only such things are miracles, but also such healings as opening the eyes of the blind, unstopping deaf ears, causing the dumb to speak, healing of broken bones, and such like, which things are being manifested in these days to the honor and glory of God. We are commanded in the Word of God to covet earnestly the best gifts, and now these are to be coveted for the glory of God, and not the glory and fame of the one who may possess the gift, because where the latter is the case it works out not only to the destruction of the soul of that one, but of many others.

As the time of prophecy is being fulfilled when these things shall take place, the Devil is not slow to keep pace with the times. He has been doing almost all his works through the black arts, and working miracles in various ways on that line, but as the time approached for the church of God to rise and shine and manifest her power and strength, the Devil started out his messengers professing to cure diseases and work miracles through faith in God. He has sent out a host of servants professing religion. Many of them even to-day are going forth healing the sick and doing wonderful works to draw the attention of the peo-

ple. And we find in sectism in many places where they have bitterly fought and opposed divine healing, that the Devil, finding he could no longer deceive the people by fighting the truth on these lines, started those carnal sectarian preachers to preaching that line of truth, which before they had been fighting; and in order to deceive the people wonderful miracles were wrought.

Some may wonder how that can be, how people can get healed by any power that is not of God. We find through reading the Word of God that the Devil is the author of disease, and he being the author, if he can put disease upon a person, then in order to deceive the people through the healing of the afflicted one he can easily withdraw his afflicting power and remove the disease. This makes it much more difficult to establish the work of the Lord; because the Devil is to fight on every hand on the line of getting salvation and of keeping it, on the line of healing and of working miracles, and in fact on every line. Therefore it is necessary that the church of God be pure and holy and all its members righteous, and that is just the kind of church God has, and he will have no other. All the tares will be separated, and it is amid all this confusion of devil power and miracles that the church must rise and shine, and that with such brilliancy as to outshine all miraculous performances of the Devil, and so far exceed all such as to confound everything that is not of God, as was done in Pha-

raoh's time, when his wise men and astrologers worked miracles in the sight of Moses and Aaron; but amidst all their miraculous performances the power of God was shown forth in a miraculous way that confounded them all, and Aaron's rod which had turned to a serpent swallowed up all the other serpents, and the word of the Lord was magnified therein.

In this age of sectism, Spiritualism, and free-loveism, the Devil has had a wonderfully good time blinding the eyes of the people, and is now making an extra effort; "for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." And in 2 Thess. 2:9 we read of this time of Antichrist spirits, "whose coming is after the working of Satan with all power and signs and lying wonders." Many are deceived and being deceived. There will be real miracles wrought by these false powers, and they will be wrought for the purpose of deceiving souls. But the church of God is becoming awakened to these things, as God has already bestowed his precious gifts upon some, and many more are seeking these precious gifts. We have witnessed many cases where the miraculous power of God was manifest in healing people who were beyond the point of earthly help.

For the glory of God we will mention a few of the great number of such cases that might be given. Some time ago a woman in a hospital at Columbus,

Ohio, read of a report of a wonderful case of healing that took place at a meeting which was being held in another part of the state, she being at the hospital for the fourth time given up by the doctors. Her left hand and arm were withered, the flesh almost completely decayed and dried up; also her left leg withered, and that side of her body and face paralyzed, until she was a hopeless, helpless case. Hearing of the healing mentioned, she began to pray and give herself to the Lord. Finally she had a letter written to the brother who was holding the meeting, and asked his prayers. He sent us the letter, asking us to join him in prayer, which we did, and one evening as the lady was left alone by the doctors and nurses she committed herself, soul and body, into the hands of the Lord and fell asleep. The next morning she found that her hand and arm and limb were the natural size, and the flesh upon it was as the flesh of a little child, the same as was given to Naaman the leper when he obeyed the Lord and dipped himself seven times in the river Jordan; his flesh was immediately restored and was as the flesh of a little child. She immediately had the use of her limbs as before her sickness. The nurses came in and were astonished, and ran and called the doctors in. She told them the Lord had healed her. They said it was some phenomenon which they were unable to solve, but being infidels they did not like to admit that it was done by the power of God. Some months later she came to our place on

purpose to visit us and tell us of what the Lord had done for her, and felt very grateful toward her Maker for the wonderful manifestation of his power.

In June, 1895, at a camp meeting near Grand Junction, Mich., a day had been appointed as a day of fasting and prayer, that God might manifest his power in the salvation of souls and the healing of the sick. Many were healed and testified to the same, but among the great number of healings there was one special case, which we desire to mention for the glory of God. A young man had come to the meeting a few days before, who had once been saved, and came with the intention of giving himself to the Lord again. On Saturday evening, the day before the fasting and prayer, as he went to care for his horses one of them kicked him, striking him in the stomach and shoulder and breast, dislocating his left shoulder, cracking or breaking some of the ribs, and knocking him senseless to the ground. He was picked up, but no one seemed to know who he was; so he was carried into a tent, and some of the brethren gathered around him and asked God to restore him, that he might be able to make known unto them who he was. In a few minutes consciousness was restored, and he told his name, and that his mother was on the ground. She was sent for, and found to be saved and a strong believer in divine healing. The young man did not want a doctor, although he was yet unsaved. However, some one who was unsaved took the responsibility

upon himself to go for a doctor. But before he arrived the brethren had set the dislocated shoulder. When the doctor came he examined it and found that it had been dislocated, and also that he was severely injured internally and liable to die almost any time. He tied up his arm and ordered it to remain so. The young man suffered intensely during the night, and the next day likewise as he lay in the room of an open tent. Thousands of people as they passed by or crowded around witnessed his sufferings. Much prayer was offered in his behalf, and finally he was relieved enough that he could give his heart to the Lord, and yet after accepting salvation once more, he for some time did not feel that the Lord could trust him with his healing, on account of his past unfaithfulness. Many threats were made by opposers of the truth, stating that the man was dying and not allowed the help of a physician, and that if he died in that condition the children of God should be prosecuted. The truth of the matter was, the young man would not have a physician, would not take a dose of medicine, nor allow it put on his body.

Through the faithful prayers of the children of God in the afternoon he was persuaded to take the Lord for his physician and be healed to the glory of God. So he concluded to fulfill the Word and send for the elders of the church and be anointed according to James 5: 14, 15. Just as we were ready to pray for him an officer of the law near by said, "If that man

dies, these people will have to stand the consequences." But that did not stagger our faith, neither did the sight of the afflictions of the young man, because our eyes were fixed upon the Lord, and we knew he had power to raise him up. And there before a large crowd of witnesses, unbelievers, and skeptics, we gathered around the suffering one; had prayer, anointed him with oil in the name of the Lord, then laid hands upon him and asked the Lord to heal him, believing that he would do it; then we stepped aside and told the young man to get up in the name of the Lord. He sat up, putting on his shoes and his vest, reaching back with the arm that had been dislocated, without any injury. His short breathing and gasping for breath had stopped before we took our hands off his body. He arose and walked across the room, praising God, and then walked out upon the platform in front of the house and testified to a large mass of people. This he did three different times before sitting down, and the result of his healing was that many people believed on the Lord for salvation and healing: yet there were some that would not believe, who stood and witnessed the same. Some had made such threats, and said that they knew he was dying, and the only way they could get out of it was to add another falsehood, and state that the man died, and while they were gathered around him the dead man was carried into another part of the house and some one else took his place and got up before the people.

But the whole affair was done in the sight of the multitude, and the Devil could not help himself. There was the man who had been injured, who had been examined by a physician, who would not take his medicine, nor allow it upon his body, and now he stood before them whole.

Many other cases as miraculous could be cited, but it is unnecessary here. There are times when people are so unfortunate as to be crippled, or diseased, and are not able to get hold of God with proper faith, and there are no elders present, and they are unable to travel or be present where there are elders or people who have faith in God for healing, and yet God has a way for such to be healed. If it is impossible for them to meet with the children of God, they have the precious promise of his word in St. John 15:7. But we read of wonderful miracles wrought through Paul: "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."—Acts 19:12. This was in places, no doubt, where Paul was unable to go, nor the people who needed healing able to be brought to him; yet they had faith for the healing. So Paul sent the handkerchief, or apron, or something of the kind to the afflicted ones, accompanied by the power of God, and the parties were healed; those who were possessed with evil spirits were delivered. God works in the same manner at the

present time, and many instances of like manner could be given.

Some time ago a sister who was isolated from the children of God, who had faith in his word for healing, had some large cancers upon her body, and her life was drawing rapidly to a close, when she wrote to us desiring an anointed handkerchief for the healing of her cancers. Upon receipt of the handkerchief it was anointed and hands laid upon it, the same as if we were laying hands upon her in fulfillment of James 5: 14, 15. It was sent to her with the prayer that God might accompany it with his mighty healing power. A few days later a letter was received from her that the largest and most painful one was entirely gone without pain, and the other one almost healed, for which she was giving God all the praise and glory. But many who have been thus afflicted and down and oppressed for many years, have been able to put their case so completely in the hands of God when alone as to receive his miraculous healing touch. One brother, with whom we were well acquainted, had been a cripple for about eighteen years with hip disease. He had heard of the wonderful healing power of God, and came to the conclusion that if God would heal one person he would another, as he was no respecter of persons; therefore he began to call mightily upon God, that he might be healed, and the Lord did heal him instantly, insomuch that he threw away his crutches and could walk without them.

On Nov. 14, 1895, at Grand Rapids, Mich. we were called in to see a ten-year-old boy who had hip disease and had had four inches of the *femur*, thigh bone, taken out, and his leg left helpless, being four inches shorter than the other. He had not walked without crutches for about a year, and had very excruciating pains. He had been told of the wonderful answers to prayer, and knew of our coming, and said that when we came he would walk. We had a season of prayer with him, then anointed and laid on hands and asked God to heal him, and God witnessed there to his healing power. The next day the boy got up and walked several times across the room and out into the kitchen without a crutch or cane, and in a few days was out coasting on his sled and his leg rapidly becoming lengthened, and he enjoyed giving God praise for his wonderful work.

HEALING OF THE BLIND.

"Then the eyes of the blind shall be opened."—Isa. 35:5. Truly that time also is now here. Those who are blind have hope through the Lord Jesus Christ. He is the same yesterday, to-day, and forever. A few years ago, a sister in Battle Creek, who had been blind for about three years, was instantly healed at a camp-meeting near Bangor, Mich., and has had the use of her eyes ever since. She was totally blind, and during

the day of fasting and prayer was healed, insomuch that she could immediately read common print from her Bible without any inconvenience.

A few months ago we witnessed the healing of a brother who had a cataract growing over his eye until he was bind. The first time he was prayed for he could distinguish objects, but could not see clearly. A few days later after hearing the word of God preached, as his privileges were made known on that line, his faith increased to such a degree that he applied again for special prayer in his behalf, and immediately his eye was made well insomuch that he could see clearly.

At a camp-meeting at Los Angeles, Cal., in September, 1895, a sister came to the meeting, and after consecrating herself to the Lord, applied for the healing of her eyes. With an extraordinary pair of glasses she said she was unable to tell whether or not a person had any eyes, if they were four feet away from her. She felt the Lord wanted to heal her. We anointed her eyes in the name of the Lord and she claimed her healing as God witnessed to it, but yet she could not see. So positive was she that she was going to see that she pulled off her glasses and threw them away, and yet for a few minutes she was unable to see, but God honored her faith, and she sprang to her feet, praising God for his healing power, and then turned to those standing near by, some of them even several feet away, and began to tell them the color of their eyes, whereas

"Then the Eyes of the Blind Shall Be Opened and the Ears of the Deaf Shall Be Unstopped"

—Isa. 35:5

"Then Shall the Lame Man Leap as an Hart, and the Tongue of the Dumb Sing"

—Isa. 35:6

before she could not tell them that they had eyes. God held her, not only to believe for her healing, but to give him glory for it as he witnessed to the same.

DEAF AND DUMB HEALED.

"And the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35:5, 6. Truly God is able to fulfill this prophecy, and many are able to testify to the fulfillment of the same in having the work done by his power. A few months ago while in Chicago, all day long we were laboring with souls, some for salvation and some for healing, insomuch that we did not have time to eat anything during the day. In the evening just before we were about to give a lesson on divine healing we were called in to pray for a lady who was deaf and dumb; had not heard nor spoken anything for thirty years, or since she was three years of age. One of the brethren talked to her with pencil and paper and found she was in good spiritual condition, and believed that the work would be done. She was suffering much pain from the effects of an accident, her knee being injured from being struck by a street-car. We first prayed for the healing of her injured limb. Immediately she began to make motions, expressing herself in a way that gave us to understand that the pain was all gone.

This not only increased her faith for healing, but we felt immediately that God would unstop her deaf ears and enable her to speak. After laying hands upon her and rebuking the spirit of infirmity we tested her healing by asking her questions, and she could not only hear but could answer us in plain words, and repeat sentences after us, and gave praise to God in a clear, audible voice.

About the first of July, 1895, at a meeting in the state of Washington a man from Idaho was present, who said that twenty-three years before his hearing was destroyed by a blow received upon the side of the head, bursting what is commonly called the drum of the ear. The doctors probed his ear with silver, and said there was no hope for him; and he had heard nothing in that ear for twenty-three years. He applied for healing and instantly after having been prayed for, he said he could hear as well from that ear as the other one, and was tested by a number of other persons who saw the healing done.

Another case where the Lord showed his miraculous power was that of a sister from Tennessee, who came to our home and presented herself for healing upon Thanksgiving day in November, 1895. She had lost her hearing in one ear about thirteen years before, and was totally deaf in that ear at the time she applied for healing. Immediately after prayer was offered we held a watch to her ear and she could hear the tick as distinctly as could any one, and began to shout and

praise the Lord for his wonderful healing power.

Many such wonderful cases could be given, but we only speak of a few for the encouragement of those who may be deprived of their hearing. We have known of persons who through their own prayers have received the healing touch after having been almost, if not entirely deaf. If the dear afflicted ones only lay hold upon the promises of God, there are wonderful things in store for them. May God give such persons unbounded faith in his word, that they may be able to enjoy the privileges which the Master desires them to enjoy.

BROKEN BONES HEALED.

People do occasionally meet with serious accidents, and then is the time they desire help as never before, and ofttimes the situation is such that human aid can not be procured, and at such times it is well to have a perfect trust and faith in God, and to know our privileges at such times. We are sometimes asked what is to be done in case of broken bones. Should a physician be called to set the bones, then ask God to do the healing? or, should we trust God to set the bones and also do the healing? God can get glory in either case, but sometimes as much or more by having a physician set it, and if a miraculous work is performed in the healing the physician as well as the peo-

ple is obliged to acknowledge the wonderful works of tne Lord, whereas had a skillful man not examined the same they would be inclined to deny it being a serious case. But there are ofttimes cases where God gets far more glory when he can do the whole work. If you have not faith enough in God to call upon him to set the bones, then have a skillful person do that part of it, in which there would be nothing wrong, and then call upon God to do the healing part of it.

A few months ago while at a meeting near Woodburn, Oregon, on Sunday a man came forward for prayer and gave his heart to the Lord, and was delivered from the appetite for tobacco at the same time, having many times tried in his own strength to quit it. The following Tuesday while walking over a mass of rubbish, tree tops,etc. he fell between some of the limbs, and his left leg being caught fast became mangled and twisted among the rubbish, with three or four of his ribs broken, which caused him the most intense suffering he had ever experienced. It was some time before he could be extricated from the rubbish and limbs, but he was finally taken to a barn, and there expected to end his moments here on earth in a very short time. After giving some instructions concerning his burial, and gasping the names and addresses of some of his friends, the man who was present with him asked him if he would not have a physician. He replied that a physician could do him no good and he did not want one. They insisted upon doing some-

thing for him, so he told them he would like to see the elders at the camp-meeting which was being held about five miles distant, but did not think that he could live till they came. A messenger was sent immediately for the brethren, and while on his way he stopped and sent a physician to attend to his case. Three of us went to visit the brother, and as we arrived at the place, the physician had just finished dressing the wounds and was taking his departure. He had a board bandaged to the left leg from his foot to his hip, and the poor man was gasping for breath. A few moments after arriving we had a season of prayer, and felt the Lord wanted to heal the man, and then as he consecrated himself fully to God, we anointed him with oil in the name of the Lord and laid our hands upon his head, and God sent the healing power. Almost instantly he stopped his gasping for breath, and began to breathe in a more natural manner. His limb was swelled tight to almost twice its proper size. So we again had prayer asking God to remove the swelling, and in a few minutes it had gone down until the bandages were loose, and we left him in that condition believing that God would soon have him at the meeting again. The next morning he took the bandages off and in a day or so was able to be up and around; but the doctor had told him that he would have to lie there six weeks, if he got well at all. On Thursday he desired to come to meeting, but had no conveyance. On Sunday he was determined

to come if he had to walk, and did walk about one mile of the way. He came into the meeting praising God and testifying to the healing of his body. The Lord received glory through this healing, as it encouraged many to believe in the mighty healing power of God.

A brother who lives in Chicago, a few months ago was stopping with us for a few days, and then went to Indiana and stopped at a place where there were those who opposed divine healing, and were not willing to receive the truth, and some of them were even rejecting the truth that was being presented. During his stay there it had been raining, and as he stepped outside and was about to go down a short flight of stairs his feet slipped and his hand struck against something, breaking the bone of his thumb above the second joint. Some present were very much excited, and desired a physician called, but he told them his trust was in the Lord. Although he was suffering much pain, he would have no medicine, nor anything put on for a relief, but felt that God should have all the praise and glory. There were, however, two of God's children present who had faith for healing, and they had prayer and laid hands upon the broken thumb, and the Lord instantly healed him, insomuch that he lifted his hand before them and had full use of his thumb. This resulted in the salvation of a soul, and turned others to the belief of the gospel.

"We know that all things work together for good to them that love God, to them who are the called ac-

cording to his purpose." In the fall of 1896 this scripture was very vividly brought to my mind in an unusual manner. I had for a long time considered that when everything was trusted away with the Lord, whatever took place he would work it out to his glory.

One day I met with an accident in which the large bone of my hand was broken. At the time, the weight of my body was being suspended by my hands, and when the bone broke I fell to the floor. The bone was pressed in place by my other hand, but became very painful and caused me to begin to faint. After lying down on the bed for a short time, I sent for one of the brethren to come in and pray for me, who did so immediately, anointing me with oil in the name of the Lord, and laying his hands upon the same. The pain instantly left in answer to prayer, although my hand seemed perfectly helpless and my fingers could not be moved. It being the hour of noon, I sat at the table to eat my dinner a few minutes later, but suddenly became sick again.

After lying down a few minutes, I went to the table in the name of the Lord and ate my dinner, and then went to my office; and although my hand was greatly swollen, as I moved out in faith I realized the Lord was sending his healing power through my hand, and I could already bend my fingers and was able to write a letter with that hand that afternoon. In three or four days it seemed to be knit together and the soreness gone from my hand almost entirely.

One day as I was preparing to take a journey, and it being near train time I was hurriedly getting ready, and I met with another accident and broke the bone again. It only being a few minutes until train time, and it being a case of necessity for me to go, I set the bone. And as I was almost ready to start for the train a brother came in who had just fallen from a wagon and broken his shoulder, and came to have me pray for him. I laid my broken hand with my other on his shoulder and asked God to heal him, and the Lord sent the healing power. That night while traveling my hand was very much swollen and now and then would give me considerable pain.

Arriving at the end of my journey I visited a man who was at the point of death with pneumonia, and in meeting the family I used my left hand in shaking hands with them, which called forth an explanation of the injury to my right hand, and which was by this time very badly swollen and appeared to be in a critical condition, although it was giving me no pain at the time. When it was broken the last time I remarked, "'All things work together for good to them that love God;' but I do not know where the good is going to come from, but I suppose it is coming."

Two or three days after my first visit to this man I called again, and the man appeared to be very near death. His wife was weeping over him, and the man himself felt that his time here on earth was about at an end As I talked to him and pointed him to our

privileges in Jesus Christ and read to him from the Word of God and told him what the Lord had done for me, he looked at my hand and saw that I had perfect use of it, that the swelling had departed, and it appeared to be well; he seemed to gain strength at once, and remarked, "You bear a mark on your hand that is a greater evidence to me of divine healing than anything I ever saw." The mark that he referred to was a little white streak showing where the bone had been broken. I saw then the fulfillment of the scripture, that even in this case the Lord had permitted it to work out to his own glory, and that the breaking of my hand had worked out for good, as it had inspired the man with faith, and in a few minutes he raised up, and within an hour was up and dressed. The next morning when I called upon him he had risen from his bed, dressed himself, shaved, and came to the door to meet me with many praises to the Lord for his goodness.

The Lord can heal broken bones as easily as he can remove pain. It does not matter whether the work is done instantly, or gradually. However, that is just according to our faith and the way we move out upon his promises. He is able to make an instantaneous work out of every case, and he is willing to do it if our faith will reach that point. But if it does not, we can give the case in his hands and trust him as fully as possible, and he will do the work just according as we trust him.

MEANS USED IN HEALING.

Just what kind of means are to be used by the children of God in case of sickness at all times has been a matter of no little perplexity, on account of the teachings of those in positions as instructors, who have held up their own experience as a standard to measure by instead of taking the word of God as the standard.

Divine healing is a reality to-day as much as it ever was, and will be manifest wherever the Bible standard of full salvation is lifted before the people. For past ages the standard of truth has been lowered, and most religious teachers throughout all sectism have taught that the days of divine healing are past and ended with the apostles, and will not be restored again in this life; but there is not a scripture to be found to prove anything of the kind. Where the trouble lies is plainly to be seen. Through false teaching people have departed from the faith instead of contending for it, and for centuries drifted into unbelief. Secondly, it has been difficult for many teachers who have been led out into the clear gospel light to lift up the standard of truth on divine healing to the Bible line, as they are yet only raising it to their own experience, when their experience is not up to the Bible standard on such lines of truth. "They that measure themselves by themselves are not wise," is what the Bible tells us, and how much more unwise are they who try

to bring the word of God down to be measured by their shriveled and stinted experience.

In the name of the Lord Jesus Christ we expect to lift the Bible standard on the line of divine healing, as well as other things. The Lord placed the gifts of healing in the church for the benefit of his people. 1 Cor. 12:9; Mark 16:18; James 5:13-15. And he wants his ministers to preach the word on healing, that the people may believe and have faith to be healed, and not preach the opinions of some one regardless of what the Word says. "Faith cometh by hearing, and hearing by the word of God; but how shall they hear without a preacher, or how shall they preach except they be sent?" Then it is necessary in order for the ministers of God to preach the word to get their commission from God and preach the whole truth with authority sent down from heaven. Do not try to preach ahead of your experience, but tarry until you get an experience; then preach it with boldness. Your own boldness will not answer; it will soon bring you down in disgrace; it must be God-given. Some teach that it is our duty to use nature's remedies, such as herbs, teas, and such like, to the extent of our knowledge, and not ask God to do for us by his divine power what we could do with remedies he has placed within our reach and gives us knowledge to use. This is not the Bible standard. It is not the standard for those who fully trust in God, and it is not our intention here to lift up a standard of the

experience of some one who is weak in the faith, but the standard which the Bible sets forth—the words of the Lord.

We believe in using means, but believe in children of God using the means set forth in the Word. What kind is that? Turn to James 5:13-16, "Is any among you afflicted?" What should he do? "Let him pray." What kind of promise has he if he prays? "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7. Mark 11:24. 1 Jno. 5:14, 15; 3:22.

WHAT TO DO IN CASE OF SICKNESS.

"Is any sick among you?" What must he do? If we would read our Bibles as sectarian preachers have been preaching it for centuries, we would read it as follows: Send for the doctors and let them give him a dose of medicine, and continue the same until he gets well or dies. But that is not what the Word says. Let us read: "Let him call for the elders." Then what are they to do? give him medicine? No: the Word does not say so. If it did, every minister of God would need to carry his saddle-bag filled with medicine, and if the Word taught such, we should see to it that the sick took the medicine.

But let us continue reading the 14th verse of James 5, and see what the Word says to do: "Let him call for

the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Here you see that it is the prayer of faith that causes the work to be done, and not the dose of medicine. But why then is it necessary to anoint with oil? Oil is to be used just because the word of God says use it, and we are commanded to obey God. Saul found that "obedience is better than sacrifice." The kind of oil to use is the oil of olive. It is not to be used for its curative power or virtue there is in it, but the healing power accompanies the use of it through obedience. The waters of Jordan had no curative power, yet through obedience to the word of God Naaman was healed of his leprosy by dipping himself seven times therein. Did not God make the herbs and give us doctors and give us sense to use them? Yes; God made the herbs, whether he gave us the doctors or not; but he does not command us in his Word to use either of them in case of sickness. He also promised us the spirit of a sound mind, and then tells people of such minds what course to pursue. James 5: 13-16. The herbs and doctors are for those who are not acquainted with God, or are afraid to trust him.

Can one take medicine and yet remain saved? Yes; if they are walking in all the light they have; but you scarcely ever find medicine topers able to exercise

much faith in divine healing. Their faith is about as weak and sickly as their bodies. Most of them spend more money for medicine than for the spread of the gospel.

And what about the children of God who only use herbs, and teas, and such things as are good and do not cost anything? Well, they would probably be classed with those whom Paul spoke of in Romans, who were "weak in the faith," but whom he said, "receive ye." We are not to condemn them by telling them they are of the Devil, but show them the better way of faith, trust, and perfect confidence in the Lord. If the teas and such like do them good once, they are sure to put more confidence in the same remedy next time than in the Lord. The Bible does not say the taking of herb teas and such things will save God's sick children, but says "the prayer of faith shall save the sick."

What would you think of an elder who always dopes himself, or those of his family with simple remedies, and when called on to pray for the sick reads to them James 5:14, and admonishes them to take the Bible method; that is, take God at his word, and "according to your faith so be it unto you?" Such an elder needs advancement up to the Bible standard.

Some people try to hide behind Hezekiah's figs, Timothy's wine, Paul's thorn, and such things. But the Word shows this up so clearly that it leaves them without excuse

HEZEKIAH'S FIGS.

It is very often the case that people weak in the faith, or medicine topers, and doctors' pets, try to hide behind Hezekiah's figs. We will examine his case in the light of the Word. They say Hezekiah used figs and was healed. But let us see how Hezekiah was healed. His case was a helpless one; he was "sick unto death," and the prophet was sent to tell him he must die. But Hezekiah began to pray and refer the Lord to what a perfect life he had lived, and the Lord said, "I have heard thy prayer, I have seen thy tears: behold, I will heal thee." Why was it he was healed? It was because the Lord had heard his prayer. But "Isaiah said, Take a lump of figs. And they took it and laid it on the boil, and he recovered." Now this has nothing to do concerning doctors, because a physician was not called, had nothing to do with it; and it says Hezekiah was healed because of his prayer. They might have put on figs by the wholesale, and had Hezekiah not prayed he would have died.

But some say, "Our faith and works must go together." We are to do just exactly what God says to do, and when he orders a thing it is safe to do it. If people who try to hide behind Hezekiah's figs believe hat this is what ought to be done, why do they not always get figs to put on when they are sick, and let their faith and works go together? Or, why do they

not go and dip themselves seven times in the river and be healed as Naaman was healed? But if they are not willing to do that, why not let faith and works go together and do as we are told to do in the Word of God?

In James 5:13-16 we are told that if any is afflicted, let him pray. If his prayer is not effectual, then he is to use some means; that is, let his faith and works go together. And now what are the works and means referred to if the prayer is not effectual? "Let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord." Here are the works and means that are to follow the prayer of the individual himself. And what will this united faith and means bring about? "And the prayer of faith shall save the sick, and the Lord shall raise him up." If we believe in using means, why not like Hezekiah and Naaman, use the means that he tells us to use as set forth by James?

TIMOTHY'S WINE.

Some one asks, How about Timothy's wine? Well, there are a great many illustrations in the word of God which have both a literal and a spiritual meaning. We will here give the literal meaning of Paul's expression to Timothy. In 1 Tim. 5:23 he says, "Drink no longer water, but use a little wine for thy stomach's

sake and thine often infirmities." Rotherham's version of the New Testament has it "for thy frequent sicknesses."

According to certain scriptures which Paul uses to Timothy, we would infer that Timothy's former life was such that it left him with delicate digestive organs, or in other words, a weak stomach. We are told that the water in certain portions of the country contains alkali, and, no doubt, the alkali water of that country did not agree with him very well, and frequently caused him to have some stomach trouble through the weakness of that organ of his body, and the grapes were a food, and not a drug, which had the properties to counteract the properties in the bad water, or were strengthening to his stomach. Once while I was traveling in Palestine we came to a place where for some distance there were danger signs at every spring and pool warning the people not to drink from those places as the water was poisonous. Perhaps Timothy was at such a place when Paul gave him this advice. And because of the condition of the water Paul says, "Drink no longer water, but take a little wine for thy stomach's sake." He meant just exactly what he said. Paul was not a physician, neither did he go to praticing medicine, but he knew something about the food properties contained in the grapes and grape juice. He did not tell him to become a winebibber, but was giving him some instruction from the standpoint of

health, and not from a medical standpoint. No one need to take license from this to become a winebibber, because Paul did not tell him to drink the wine as a beverage, and furthermore, he was to quit drinking water; furthermore, he did not give it as a command or advice for any one else.

However, there is no chance for either medicine topers or winebibbers to hide behind even the literal application of this. Paul advised this as one who is troubled with constipation and using white bread would be advised to quit the use of such and use graham bread, that made from the whole wheat, which would be a food and yet a laxative. Aside from this there can be a beautiful and vivid spiritual lesson drawn.

PAUL'S THORN.

Because Paul tells us that he had a "thorn in the flesh," and because people have not thoroughly understood just what the thorn was, many have tried to hide behind it in various ways. Some try to use that to show that God will not always heal disease, or has not the power to heal or he would have healed Paul. Others who have some bodily affliction conclude that they are like Paul; have something that the Lord does not see fit to heal. Ofttimes in setting forth the word of God concerning divine healing, when the truth is

sent vividly home to some listener, he cries out, "What about Paul's thorn?" "I don't believe I can be healed, because I believe the Lord has given me a thorn in the flesh," and such like expressions. But there are a few things to take into consideration, and you who are in this manner trying to hide behind Paul's thorn, we wish you to take into consideration in the first place that you are not Paul; another thing, that it is not likely that you have such an abundance of revelations from God but that he can keep you humble in some other way besides having disease put upon you; and furthermore wish to say, this thorn was not a disease of the body, as has generally been considered even among most all teachers on the subject of divine healing. Now we do not wish to ignore the teachings of those who have been setting forth gospel truths in all the light they had; in fact, until recently we did not fully understand just what this thorn meant; but the Lord has let the light of his truth shine forth from the Word so clearly that there is no doubt concerning the truth of the matter, and we will clearly show by the Word just what is meant by this thorn. Let us read 2 Cor. 12:7-10. Paul says, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, my grace

is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." Some read 2 Cor. 10:10, and conclude that the thorn in the flesh was an impediment in his speech, but the Word does not just exactly say so, nor make it clear, and it is very easy to make many applications concerning this thorn. Paul perhaps did not have as good a delivery in speaking, and as smooth words, showing forth the qualifications of an elocutionist and orator as some, but the people acknowledged that his letters were "weighty and powerful."

Again, there are others who take Gal. 4:12-15 and conclude that Paul had sore eyes, or some kind of an affliction of the eyes; because he said, "Ye would have plucked out your eyes, and have given them to me." And in the 13th verse it says, "Through infirmity of the flesh I preached the gospel unto you at the first," etc. It does not say here that he had weak eyes, neither does it say his infirmity was a disease, because infirmity has reference to some weakness of the body, or hindrance from performing duties, whether it be by disease, or through injuries or oppressions by persecution, or old age; and without looking further into the scriptures, by simply reading

this passage of scripture, one may naturally conclude that he had a disease of the eyes, and apply it as his thorn. But now let us see some of the things that Paul had to suffer, which he called infirmities. Where he spoke of the thorn being given, he says, "Therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me. . . . For when I am weak, then am I strong." And in 2 Cor. 11:21-30 he says, "I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, I am bold also. . . . In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of of the things which concern mine infirmities."

Truly Paul had many things to contend with. The enemy oppressed him on every hand wherever he went,

yet he went through with the real victory in his soul. But the Lord had given him an abundance of revelations concerning his will in the church and insight into the wonderful truths of the gospel, and placed upon him great responsibilities; therefore it was necessary for him to be kept very humble, so the Lord had to let the Devil loose upon him, as we express it, in order that he might be kept humble. Was this merely an affliction of the eyes or an impediment in the speech? Not by any means. He may possibly have had these things at some time during his life, although the Word does not positively tell us so. But let us review this again in 2 Cor. 12:7-10. It says, "There was given to me a thorn in the flesh." Why was it given? Lest he should be exalted above measure through the abundance of the revelations. What was the thorn? A messenger of Satan to buffet him. What was it for? To keep him humble. What did Paul do about it? He went to pray, and prayed until he got an answer. What was the answer? "My grace is sufficient for thee." Now truly by observing how he was buffeted about by the enemy in the scriptures quoted, it is plainly to be seen that this messenger of Satan was the spirit of persecution which he had to meet, and the word of God makes it very plain, and Paul tells it in his own words. Acts 20:22, 23. Paul says, "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, say-

ing that bonds and afflictions abide me." Here you see how Paul was going to Jerusalem, and he says he does not know what all is going to happen to him there; but one thing he knows is that he will meet with bonds and afflictions; that is, with some of these persecutions that we have just read about. Why does he know it? Because the Holy Ghost, he says, witnessed to it. When did the Holy Ghost witness to this? When Paul was praying about these matters. He knew he had been oppressed and persecuted, met with bonds and afflictions in almost every city where he went; so he began to pray that the Lord might deliver him from this if it was to his glory. The first time he prayed he did not get a special answer from God; so he prayed again, and did not get a satisfactory answer: but he was determined to know the will of God concerning this matter; so he decided to importune with the Lord, or keep on praying until he did know. What answer did he get? His answer was, "My grace is sufficient." The Holy Ghost witnessed to him that he would meet with those things wherever he went, but that the grace of the Lord would be sufficient for him. And now as Paul was about to go to Jerusalem, he said he did not know what all he would have to meet, but this one thing he did know, that he would meet with these bonds and afflictions, because this messenger of Satan, the spirit of persecution, would be there to buffet him.

This leaves it without a doubt concerning Paul's

thorn, that this thorn in the flesh, which he says was a messenger of Satan, was not a disease of the body, but the persecutions which he had to meet. This leaves no room for a person to hide behind Paul's thorn as a reason for not being healed of some disease, when the Word teaches us that the Lord will heal all our diseases.

Furthermore, the Bible tells us of people whose persecutions would be a "thorn" unto the children of Israel under certain circumstances. See Numbers 33: 55; Joshua 23:13. A knowledge of this fact enables us more clearly to see what was meant by Paul wherein he speaks of his thorn.

LUKE, THE PHYSICIAN.

Some who favor doctors and oppose divine healing, or at least plead for medicine, say that Luke was a physician. Yes, that is true: he was before the Lord called him to preach, but you never read of him practicing medicine after he started out to preach the gospel. When Jesus sent him out to preach he did not even tell him to take his medicine case.

Col. 4:14 makes mention of Luke being the "beloved physician." The Word of God says very little about Luke personally. His name is mentioned three times in the Bible—Col. 4:14, Philemon 24, and 2 Tim. 4:11. Paul in writing to Philemon, we find, ac-

knowledged Luke as one of his fellow laborers, and in 2 Tim. 4:11 he says, "Only Luke is with me." From several passages in scripture it is evident that Luke was a colaborer in the gospel. Luke wrote the book of Acts, and being in company with Paul a good portion of the time on his different missionary tours, he was able to give quite an accurate account of Paul's work. In the 20th chapter of Acts we learn that Paul had gone to Troas and was waiting for Luke and others of the company to come to him. Luke and Paul were at Philippi, and it took them five days to come to Troas, and after reaching there they stayed seven days, of which he gave the following report:

"And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and had eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not

a little comforted."—Acts 20:7-12. Luke further says, "And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot."

It is evident in this case that Paul took charge of the young man who fell from the window; but had he been depending upon Luke as a practicing physician, he would doubtless have sent for him to come and take charge of the young man or used remedies to bring him to life; but such was not the case. The 10th verse tells us that Paul officiated on this occasion.

There is no place in the Bible where it gives any intimation that Luke was a practicing physician after he was called into the gospel work, any more than there is of Peter being a fisherman while he was engaged in the ministry. He was a fisherman when Jesus called him to preach, but as long as he was in the ministry we know of no time when he followed that occupation for a livelihood nor to supply the people with food thereby. But he left his occupation as fisherman and trusted God for his food and raiment. Likewise did Luke.

History tells us that Luke was one of the seventy sent forth by the Lord, who were given power to heal the sick. See Luke 10:9, 19. However, we only have it from history, and not the word of God, that he was one of the seventy. If he was, some may suppose that he was to heal the sick because he was a physician, but it is not likely that the Lord picked out

seventy physicians and sent them forth, giving them that command. And furthermore, in the 19th verse it says he gave them "power over all the power of the enemy." History also tells us that Luke was one of the two disciples who were on their way to Emmaus after Jesus was resurrected, which is recorded in the 24th of Luke.

No: it is evident that Luke did not carry his apothecary shop with him nor practice medicine while on his evangelistic tours, but went forth preaching the gospel and fulfilling the part of an elder and evangelist, with the signs following.

There are a number of cases mentioned in the Bible which are individual cases, and instructions given to them were not intended for God's children in general. But we should remember that when the Lord speaks and tells us to do a thing, then it is safe to do it, and as we obey, the work will be done. God has given us an abundance of promises for healing by prayer and faith and tells us just how to proceed in order to be healed. He furthermore says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:24.

HINDRANCES TO HEALING.

It is not because the Lord is unable to heal the sick, nor because he does not will to do it, that so many

people are suffering from various diseases, but it is because there is something in the way to prevent the healing being done. Perhaps it would be well to call attention to a few of the many hindrances. In the first place, we need not expect the Lord to heal us when we are sick if we do not ask him to do it. We need not expect him to answer our prayers unless we ask him in faith. We need not expect the work to be done when we ask him and know there is something in the way which it is our duty to remove.

It is often the case that we are aware of the cause of our sickness, and could easily remove the cause, yet there are times when the cause is unknown to us at the time. In such cases it is necessary to begin to call mightily upon the Lord to know what is the trouble. People do not generally get sick unless there is a cause for it. Sometimes it is caused by some sinfulness, and sometimes it may not be, because children of God can be sick, and yet not be sinners in the sight of God insomuch that sin is imputed against them and would cause them to lose their souls. However, it is the will of God to heal his children, and we read that "many are the afflictions of the righteous, but the Lord delivereth him out of them all."

James 5:14, 15; Mark 11:24; 1 Jno. 5:14, 15 set forth the means to be used in case of sickness. Then it is necessary to see that we follow the directions of the Lord. People sometimes say that they do not think it is the will of God to heal them, yet at the

same time they are doping themselves with medicine and spending the Lord's means, when they ought to have sense enough to know that if the Lord can not heal them, or if it is not his will to heal them, then their doctors can not do them any good, and the best thing they could do in such cases would be to get right with the Lord, then the sooner they die the better. If you are sick and do not believe God wants to heal you, then you had better prepare to die. If you do believe that God can heal you, and wants to heal you, then do away with every hindrance to the healing being done. When the Lord takes a case in hands for healing he wants all the glory, and in order for him to have all the glory the case must be placed fully into his hands. To say that you will put your case fully into the hands of the Lord and trust him for the healing, and then send for a doctor and dope yourself with medicine for a few days, weeks, or months, is to bring blame upon yourself if the doctors get the praise for your healing, and not the Lord. The sick one or those responsible must decide whether it shall be a case for the Lord or the doctors. Should a person die who had been trusting the Lord as Physician, there is a wonderful stir among unbelievers, and they think it a terrible thing to let a person die without having medical aid, while twenty persons might die in the same community under the doctors' care and but very little be thought or said about it. People would think it all right. It is our privilege to take God for our Physician

and trust him no difference what worldly people may think or say. There are countries where the law requires them to have a physician called, but there are few places where the law requires them to take medicine; and furthermore there is no law to prevent any one from praying for the sick, nor against being healed through the prayer of faith. When you go into a home where they say they are taking God for their Physician, and find the shelves filled with bottles of medicine for cases of emergency, and the cupboards perhaps are well filled with bottles, herbs, etc. for teas, you may conclude there is more faith in medicine in such a home than there is in God. We are aware that such people find fault for speaking against such things, but we can say in the name and fear of the Lord that such people are not to the Bible standard of faith and trust, and never will be until they get rid of the things that are a hindrance to them. Those who have the natural remedies by them in case of sickness, or emergency, are sure to take them at such times instead of the Lord; whereas if they had no such on hands, they would feel under obligations to take the Lord, and their faith would more easily reach the point, and the Lord could be trusted to take care of the case on hands. If people would spend as much money for the spread of the gospel as they do for medicine, for the very things that they ought to trust the Lord to do (and he would willingly do it all free of charge), the world would soon be evangelized. Show

me a man or a woman who is a medicine toper, or continually using herbs or teas for every little ailment, and you will show me a person who is weak in the faith, and is afraid to trust God as he should, and is not up to the Bible standard on these things.

Many diseases can be prevented by using common sense in living up to the laws of nature. If we continue to break the laws of nature, we may expect sickness and disease to follow. For instance, if women persist in tight lacing, wearing heavy skirts, without being properly supported from the shoulders, high-heeled shoes, and such like, they need not be surprised to find themselves troubled with female weakness, and such diseases as are often common to their sex. And now in order to be healed by the power of God, and to remain healed, they must remove the cause. A person must always avoid exposure. Going from a warm room out into the cold without being properly protected, or going about with wet feet, or unnecessary exposure which brings on disease, is not using the proper judgment, neither is it pleasing to the Lord. Now it should be our aim to trust God to keep us from getting sick, and in order to do this we must remove every cause possible that would likely bring on sickness. And when we are sick, we must remove the cause that prolongs the same. Those who have been addicted to evil habits, practices, and excesses, and such like, must forsake them and get right with God, in order to receive his favors.

Being undecided for God is a hindrance, a wavering experience is another one, also to imagine that the time has come for us to die, when the Lord has not shown it to be the case. If you believe that the time has come for you to die, you can not have faith for your healing. But there are many people healed upon their death-beds, and yet God sees fit to take them home unto himself after the diseases have departed from their bodies.

Some people are too filthy to be healed. Such people need soap and water preached to them with the gospel. When you find those who have not had a bath for a month or so, you may conclude that they have good reasons for being sick, and if such ones are desirous of healing from the hand of God, about the best advice is a good bath, and then ask God to do the work. God desires the temple to be clean as well as free from disease.

Fanaticism also often stands in the way. People can get fanatical either way. They can get so fanatical that they say they would die before they would even have a rag tied around a sore finger, or have a bone set were it broken, and at the same time they do not have the faith to trust God for the healing. And that is not the extent of fanaticism existing among many, by any means.

Another thing that is in the way is that people are afraid the disease will return after they are prayed for. Sometimes we hear them say, "I know I am going to

have an awful test of it," and "I expect the symptoms to come back on me," and such like expressions. Well, the Word says, "According to your faith, so be it unto you." If you are looking for such things, you need not be surprised if you get them. Job said, "I feared a fear, and it came upon me." Just like people concerning healing; they have so many fears and keep looking for these things; they are sure to come. If you keep expecting to have a wonderful trial, you may just prepare to have it.

Now Jesus is our Great Physician, and is the same yesterday, and to-day and forever. When our case is placed fully in his hands with a perfect trust, it is far more safe than when trusted in the hands of earthly aid. Asa tried this as we read in 2 Chron. 16:12: "Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet, in his disease he sought not to the Lord, but to the physicians;" and the result was that he died. Another case we see in the New Testament, that of a woman who had spent all her living upon the physicians, and none of them could do her any good. But when she came to Jesus with all faith and confidence he healed her instantly. She had to discard all the doctors and human aid, and come to the Great Physician, and he healed her. Dear suffering ones, he is just as able and just as willing to heal you. Will you let him?

HOW TO REMOVE HINDRANCES.

When you are sick remember there is a cause for it. If you know the cause and the same can be removed by you, go about it at once and do so. If the cause is unknown, then go about it in a way to find out where the trouble lies. If you have been praying for your healing, or have complied with the word in having others pray for you, and the healing is not done, then begin to search very earnestly by the help of the Lord to find out the hindering cause, because where there is nothing in the way there will be one of two things take place: either the work will be done, or you will get an answer from the Lord why it is not done. Like Paul when the persecutions were coming upon him in every city into which he entered, insomuch that he was imprisoned or beaten, or wickedly persecuted in some way; he began to ask the Lord to remove such things, and kept on asking until he got an answer from the Lord: but the Lord gave him to understand that his grace was sufficient. Paul perhaps did not receive just the answer that he was expecting, but he went at it with a determination to have an answer, and he got it.

We read in Mark where Christ was talking to his disciples, where he told them that they would be persecuted, and gave them to understand that persecution was one of the many things that went along with the many blessings that were bestowed upon his believing

children. In another place we read that they that live godly in Christ Jesus shall suffer persecution. And concerning our sicknesses and diseases, we read that Christ bore them upon the cross, and that it is his will to heal them, and when we go earnestly enough to him he will heal us at once; or if we press the matter, he will let us know why we are not healed. Often he sees fit to let us suffer a few days or longer. But so often people settle down that it is the will of God for them to go on suffering in order to become humble, or reach the point that God would have them reach. Now if God can not stir you up to prayer and faith in any other way, then we say, Amen, suffer until you learn the lesson. But if you take the word of God by faith and get the hindrances out of the way, if it is no more than unbelief, God will heal you. He came to save people from all their sins and heal them of their diseases. Will you be healed?

Now we do not say that people would lose salvation if they were to take a dose of medicine. But if they have had the proper teaching and light on divine healing, they will have no need of a dose of medicine, and such are not to give up their faith; but every dose of medicine taken that would relieve any one has a great tendency towards weakening their faith, and when God is properly trusted he can do more in a minute without medicine than all the doctors in Christendom in an unlimited time.

The way to get the hindrances out of the way is to

lay aside everything that you know to be in the way, and what you do not know come to God until it is made known, or the work done. If God does not see fit to show you anything in the way, then hold him to his promises for the healing; and if he will not heal you, then you may rest assured there is something in the way.

It often happens that people have been living under a spirit of exaltaton, or in other words puffed up, being some one great in their own estimation, and the Lord permits sickness to come upon them in order that they may be humble. While the Lord does not directly send the sickness in one sense, yet he permits it at times for our good. He does not get glory out of the sickness itself, but he sometimes permits the sickness as a means of grace unto our souls, and it is in the healing of the sickness that he gets the greatest glory. If you are sick for a month and people expect you to die, and then the Lord instantly heals you, it is a time of great rejoicing on account of the outpouring of the Holy Spirit and power; not because you have been sick so long, but because the Lord has healed you. Then if you desire to glorify God and are sick, let him heal you.

In order to have the hindrances removed, then, it is necessary to meet the conditions of the Word. And when you fully do so and move up to all your privileges, the work will be done. Not only will the hindrances be removed, but God will manifest his healing

power. A better way is to trust God for health while you are in health, and keep a real good spiritual experience right up to the Bible standard, and observe the laws of health, and there will be but little cause for sickness in your case. In 3 John 2, the apostle says, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." So if you desire to prosper in health, just keep your soul in a good prosperous condition by letting your life measure to the Bible standard of truth.

CONTENDING FOR THE FAITH.

In writing to those who had the experience of sanctification Jude said, "Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3. And this same admonition comes to us, and to all who are sanctified, and in the faith of the gospel, as Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

We are not only to contend for the faith, but to contend earnestly for it, because he says there will be persons coming in denying the Lord and turning from the grace of God into lasciviousness. We are also told

that in these last days there will be false Christs to arise, persons making a high profession of salvation, going about to deceive the people, yea, even the very elect if possible; that is, deceive God's saints, his true children here on earth. Therefore we can see the great necessity of being thoroughly established on the word of God, insomuch that we have a sure foundation, that we become steadfast, immovable, not tossed about by every wind of doctrine, but know what the will of the Lord is concerning us. In order to do this we must each of us be up and doing, let our light shine with all its brightness. The way to do this is to be "filled with the Spirit." It is the command of God that we be filled with the Spirit, and then we can let the Christ in us shine forth with all his glory.

"Let your conversation be as becometh the gospel of Christ. . . . That ye stand fast in one Spirit, with one mind striving together for the faith of the gospel. . . . For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake." —Phil. 1:27-29. "War a good warfare." "Fight the good fight of faith, lay hold on eternal life."

The first thing to do is to see to it that you are in the faith, the "like precious faith." (2 Peter 1:1.) "whereby are given unto us great and exceeding and precious promises;" and then stand by the truth at all times. The enemy of souls will contest every step you take, will lay every possible thing in your way to hinder you, but by the grace of God and a fervent

trust in his word, and earnestly contending for the faith, and accepting that which was delivered unto his saints, you can reign as kings and priests in this life, with sweeping victory over all the powers of the enemy. The time is not far distant when persecution will be poured out upon the children of God as has not been for centuries, but those who are true to him, unflinchingly true, unwavering, uncompromising, will have the favor of God upon them and be filled with his love and glory in the hottest conflict, and the soul will be filled with glory while standing among the burning fagots, or behind the prison bars, or amid the hottest persecution. God is our keeper, and while we fully trust him, whatever we are permitted to suffer for his sake will be to his glory in some way. We may not always at the time understand just why we are passing through such severe tests, but one thing we do know, that if we fight bravely the fight of faith and stand by the word of God, established upon his promises, God will care for his own, and reward us with a crown of glory throughout eternity.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8. And when the closing scenes of life draw near we can then shout the victory over the Devil, knowing that death's sting is gone, and

can say like Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them that love his appearing." Walk in the ways of truth at all times; "be of one mind, of one accord," and strive to walk in the footsteps of Jesus. "My God shall supply all your needs," and his blessings will be upon you whether in prosperity or adversity, and his glory will be a defense unto you at all times. May the blessings of God rest upon his believing children now, henceforth and forever. Amen.

I AM HEALED.

With afflictions great and sore,
As if bound by Satan's hand,
For thy healing mercy to implore,
Lord, I come at thy command.

CHORUS.

I am healed, I know I am,
I am healed this very hour,
For my Jesus says I am,
And I feel his mighty pow'r.

Though my faith was very weak,
Jesus said so sweet and kind,
"I will surely heal you ev'ry whit,
And will break the chains that bind."

Then his proffered hand I took,
And the vict'ry soon was won,
I received the perfect healing touch,
And the work was quickly done.

Praise his name forevermore!
I will tell to all around,
How the precious gift of healing pow'r,
Through the Spirit, we have found.

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